10.

CONCORDIA DISCORS,

OR THE

DISSONANT HARMONY

OF

Sacred PUBLIQUE OATHS, PROTESTATIONS, LEAGUES, COVENANTS, INGAGEMENTS, lately taken by many TIME-SERVING SAINTS, Officers, without ſcruple of Conſcience; making a very *unpleaſant Conſort* in the *Ears* of our moſt faithful, *Oath-performing*, *Covenant-keeping God*, and all *Loyal Conſciencious Subjects*; ſufficient to create a *doleful* HELL, and *tormenting Horror* in the *awakned Conſciences* of all thoſe, who have *taken*, and violated them too, ſucceſſively, without any *fear of God*, *Men*, *Devils*, or *Hell*,

OR A

DISCOURSE

Tending to prove that the Oaths *of* SUPREMACY *and* ALLEGIANCE *do in direct words, extend not only to the* KING's *Perſon, but his*

Heirs and Succeſſors.

And do inviolably bind our Three Kingdoms in perpetuity, in point of Law and Conſcience, ſo long as there is any Heir of the Crown and Royal Line in Being; And that upon many unanſwerable Scripture-preſidents, and legal Conſiderations.

By *WILLIAM PRYNNE*, Eſq; a Bencher of *Lincolns-Inn*.

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DISCOURSE
OF THE
DISSONANT HARMONY

The dissonant Harmony of sacred publick Oaths, Protestations, Leagues, Covenants, Engagements, lately taken, &c.

Many are the publick Oaths, Protestations, Leagues, Covenants, which all English Subjects (especially Judges, Justices, Sheriffs, Mayors, Ministers, Lawyers, Graduates, Members of the Commons-House, and all publick Officers whatsoever) by the Laws and Statutes of the Land have formerly taken to their lawful *Hereditary Kings, their Heirs and Successors*, to bind their *Souls*, Consciences, to bear constant Faith, Allegiance, Obedience, and dutiful subjection to them; and to defend their Persons, Crowns, and just Royal Prerogatives, with their Lives, Members, Fortunes, against all Attempts, Conspiracies, and Innovations whatsoever. Which being almost quite forgotten by those who have formerly taken, and as frequently violated them over and over, in the highest degree, if not abjured them by contrary late *Oaths* and *Ingagements*; I shall present them in order to their own and others view, that they may conscienciously review, consider them afresh, and bewail their Perjurious Atheistical violations of them, to prevent those Temporal and Eternal Judgments, which otherwise may and will most certainly fall upon them, and our Nation too for the same.

1. I shall begin with the antient *Oath of Fealty*, [a] which every *Person* above Fourteen years old, and every *Tythingman* was obliged to take publickly at the *Court-Leet* within which he lived; and was antiently taken afresh every year by all the Subjects under *Edward the Confessor*, and *William the First*, in substance at least, though not in precise words.

[a] Bracton, l. 3. Tract. 2. c. 1. Britton. c. 12. Lambardi, Archaion, LL. Edwardi Confessoris Lex. 35. Spelmanni Gloss. p. 267, 268. Cook. 7. Rep. Calvins Case. 1 Instit. f. 64, 65, 67, 98. Tottles *Magna Charta*. f. 164. Kitt. f. 46. Exact Collection p. 370. Joh. Seldeni, ad Eadmerum Notæ, p. 190, 191.

I *A. B.* do Swear that from this day forwards, I will **be Faithful and Loyal to our Lord the King, and his Heirs,** *and will bear* * *Faith and Allegiance to him of Life and of Member, and of terrene Honour* **against all People** *which may live and die; And that I shall neither know nor hear of any thing which may tend to their hurt or dammage, which I shall not withstand to my power.* So God me help.

* See Gratian Cause 22, qu. 5. De forma fidelitatis.

2. The Second is the antient usual *b Oath of the Mayors of* LONDON, *and other Cities and Towns* throughout *England*, and of *Bayliffs* or other Chief *Officers* where there were no Mayors.

b Tottles *Magna Charta*, f. 166. Juramentum Majorum & Balivorum.

'You shall Swear, That you shall well and loyally serve 'the KING in the Office of Mayor in the City of *London*, 'and the same City shall keep **surely and safely to the 'use of our Lord the KING of** England, **and of his 'HEIRS Kings of** England; and that the profit of 'the KING you shall advance in all things which belong to 'you to do; **And shall Loyally preserve the Rights of 'the King, and whatsoever belongeth to the Crown** 'in the said City; **and you shall not assent to the Di-'stress, nor to the concealment of the Rights, nor of 'the Franchises of the KING.** And where you shall 'know the Rights of the KING or his CROWN, (be 'it in Lands, in Rents, or in Franchises, or in Sutes) to be 'concealed or **substracted,** you shall do your best en-'deavour to regain the same; And that if you cannot 'do it, you shall tell it to the King, or to those of his 'Counsel, of whom you are certain they will inform the 'KING thereof: And that lawfully and Rightfully you 'shall treat the People of your Bailywick, and do right to 'every one, as well to Strangers as to Prives, as well to 'the Poor as to the Rich, in that which appertains to 'you to do: and that neither for Honour, nor for Ri-'ches, nor for Gift, nor for Promise, nor for Favour, nor 'for hatred, you shall not do wrong to any one:- that you 'shall disturb no mans Right, nor shall you take any thing 'by which the KING may suffer loss, or any Right 'shall be disturbed; And that in all things which ap-'pertain to the Mayor of the said City so to do, you

'shall

'shall well and lawfully demean your self. So God you 'help, &c.

The like *c Oaths* in substance were taken by all *Privy Counsellors of State, Sheriffs of Counties, Recorders of Towns, Escheators, Constables*, and other publick Officers of Justice, and by most Freemen of Corporations, in relation to the **King and his Heirs**, and the Rights of the Crown.

c Tottles Magna Charta. f. 165, 57. Clauſ. 35. E. 1. dorſ. 7. Kitchin, f. 46, 47.

3. The Third is the *d Oath of all the Judges, Barons of the Exchequer*, and Justices of the Peace, prescribed by several *Acts*, thus formed,

Ye shall swear, That well and lawfully ye shall serve our Soveraign **Lord the King**, *and his People in the Office of Justice, and that lawfully ye shall counsel* **the King** *in his Business, and* **that ye shall not counsel nor assent to any thing which may turn him to damage or disherison by any manner, way, or colour; and that ye shall not know the dammage or disherison of him, whereof ye shall not do him to be warned by your self, or by other:** *and that ye shall do even Law and execution of Right to all his Subjects, Rich and Poor, without having regard to any Person. And that you take not by your self or by other, privily or apertly, Gift or Reward of Gold or Silver, nor of any other thing which may turn to your profit, unless it be Meat or Drink, and of small value, of any man that shall have any Plea or Process hanging before you, as long as the same Process shall be so hanging, nor after the same cause. And that ye take no Fee, as long as ye shall be Justice, nor Robes of any man great or small,* **but of the King himself. And that you give none advice or counsel to no man great or small in no case where the King is Party.** *And in case that any of what Estate or Condition they be, come before you in your Sessions, with Force and Arms, or otherwise against the Peace, or against the form of the Statute thereof made, to disturb execution of the Common-Law, or to menace the people, that they may not pursue the Law, that ye do their Bodies to be arrested and put in prison. And in case they be such, that ye may not arrest them, that ye certify the King of their names, and of their misprision hastily, so that thereof he may ordain a convenable remedy. And that ye by your self, nor by other privily nor apert-*

d 18. E. 3. stat. 4. 20. E. 3. c. 1. 2 Clauſ. 20. 1 Parſ. 1. dorſ. 13. 3 R. 2. Rot. Parl. n. 38, 39, 40, 41. Raſtal Juſtices. 2 Rot. Parl. 25. E. 3. n. 10 Cooks. 3 Inſtit. p. 145.

ly, maintain any plea or quarrel hanging in the Kings Court, *or elſewhere in the Countrey. And that ye deny to no man common Right* by the Kings Letters, *nor none other mans, nor for none other cauſe: and in caſe any Letters come to you contrary to the Law, that ye do nothing by ſuch Letters, but certify the* King thereof, *and go forth to do the Law, notwithſtanding the ſame Letters.* And that ye ſhall do and procure the profit of the King, and of the Crown, with all things where ye may reaſonably do the ſame. *And in caſe ye be from henceforth found in default in any of the points aforeſaid,* ye ſhall be at the Kings Will, of Body, Lands and Goods, thereof to be done as ſhall pleaſe him, *as God you help and all Saints,* Anno 18. E. 3. Stat. 4.

The next *Oath* is that of *Supremacy*, made and preſcribed to be taken by all *Judges, Juſtices*, Sheriffs, Mayors, Recorders, Civil and Eccleſiaſtical Officers, Barreſters, Benchers, Graduates, Miniſters, Attorneys whatſoever; and all Members of the Commons Houſe, before they ought to Sit or Vote therein, by the Statutes of 1 *Eliz. cap.* 1. 5 *Eliz. cap.* 1. 17 *Car. cap.* 7.

I *A. B.* do utterly Teſtify and Declare in my Conſcience, That the Kings Highneſs is the only Supream Governour of this Realm, and of all other his Highneſs Dominions and Countreys, *as well in all Spiritual or Eccleſiaſtical Things or Cauſes,* as Temporal: *and that no Foreign Prince, Perſon, Prelate, State or Potentate hath, or ought to have any Juriſdiction, Power, Superiority, Preheminence or Authority, Eccleſiaſtical or Spiritual within this Realm; and therefore I do utterly renounce all Foreign Juriſdictions, Powers, Superiorities, and Authorities; and do promiſe* that from henceforth I ſhall bear Faith and true Allegiance to the Kings Highneſs, his Heirs, and lawful Succeſſors, and to my Power ſhall aſsiſt and defend, all Juriſdictions, Privileges, Preheminencies and Authorities granted or belonging to the Kings Highneſs, his Heirs and Succeſſors, or united and annexed to the Imperial Crown of this Realm. *So help me God, and by the Contents of this Book.*

5. The

5. The 5th. (Oath of equal Latitude and Extent, as the former of Supremacy) is that of *Allegiance*, preſcribed by the Statutes of 3 *Jacobi*, c. 4. 7 *Jac.* c. 6. 17. *Car.* c. 7. *tending only to the Declaration of ſuch Duty as every true and well-affected Subject, not only by Bond of Allegiance, but alſo* by the Commandement of Almighty God ought to bear to His Majeſty, His Heirs and Succeſſors; *which Oath ſuch as are infected* with Popiſh Superſtition *do oppugne with many falſe and unſound Arguments, the juſt Defence whereof; His Majeſty* (King James) *hath heretofore undertaken and worthily performed, to the great contentment of all his loving Subjects, notwithſtanding the gain-ſayings of all contentious Adverſaries. And to ſhew how greatly* his Loyal Subjects did approve the ſaid Oath, *they proſtrated themſelves at his Majeſties feet, beſeeching his Majeſty that it might be enacted,* that the ſame Oath may be adminiſtred to all his Subjects. The words whereof are theſe. I *A. B. do truly and ſincerely acknowledge, profeſs, teſtify, and declare in my Conſcience before God and the World, That our Soveraign Lord King* CHARLES is Lawful and Rightful King of this Realm, and of all other His Majeſties Dominions and Countreys: *And that the Pope, neither of himſelf, nor by any of the Church or See of* Rome, *or by any other means* with any other, hath any Power or Authority to Depoſe the King, or to diſpoſe of any of his Majeſties Kingdoms or Dominions, or to authorize any Forraign Prince to invade or annoy him or his Countries; or to diſcharge any of His Majeſties Subjects of their Allegiance and Obedience to his Majeſty; or to give licence or leave to any of them to bear Arms, raiſe Tumult, or to offer any violence or hurt to His Majeſties Royal Perſon, State or Government, *or to any of His Majeſties Subjects, within His Majeſties Dominions. Alſo, I do Swear from my heart, that notwithſtanding any Declaration or ſentence of Excommunication or Deprivation, Made or Granted by the Pope, or his Succeſſors, or by any Authority derived, or pretended to be derived from him, or his See,* againſt the ſaid King his Heirs or Succeſſors, or any abſolution of the ſaid

Subjects

Subjects from their Obedience: I will bear Faith and true Allegiance to His Majesty, His Heirs and Successors, and him and them will Defend to the uttermost of my power, against all Conspiracies and Attempts whatsoever, which shall be made against his or their Persons, their Crown and Dignity, by reason or colour of any such Sentence or Declaration, or otherwise, and will do my best endeavour to disclose and make known unto His Majesty, His Heirs and Successors, all Treasons, and Traiterous Conspiracies, which I shall know or hear of to be against him, or any of them. *And I do further Swear*, That I do from my heart Abhor, Detest, and Abjure, as Impious and Heretical, this damnable Doctrine and Position, That Princes which be Excommunicated by the Pope, may be Deposed or Murthered by their Subjects, or any other whatsoever. And I do believe, and in Conscience am resolved, that neither the Pope, nor any Person whatsoever, hath power to Absolve me of this Oath, or any part thereof, which I acknowledge by good and full Authority to be lawfully administred unto me; and do renounce all Pardons and Dispensations to the contrary. And all these things I do plainly and sincerely acknowledge and swear, according to the express words by me spoken, and according to the plain and common sense and understanding of the same words, without any equivocation, or mental evasion, or secret reservation whatsoever. And I do make this Recognition and Acknowledgement heartily, willingly, and truly, upon the true Faith of a Christian. *So help me God.*

6. To these Oaths I shall subjoyn the e *Protestation*, made and taken (in pursuance of these *Oaths*) by all the Well-affected Members of the *Lords and Commons House the last Long Parliament, and voluntarily taken by all the best affected People throughout the Realm*, and by all, or most Officers and Soldiers of the Army, by their Authority.

e See Exact Collection, p. 278, 296, 337, 340, 342, 361, 367, 491, 498, 522, 523, 666, 770, 828, 839.

Die

Die Mercurii, 5 Maii, 1641.

We the Knights, Citizens, and Burgeſſes in the Commons Houſe of Parliament, finding to the great grief of our hearts, that the deſigns of the Prieſts and Jeſuits, and other Adherents to the See of *Rome*, have of late been * more boldly and frequently put in practiſe than formerly, to the undermining and danger of the ruine of the true Reformed Proteſtant Religion in his Majeſties Dominions eſtabliſhed: And finding alſo that there have been, and having juſt cauſe to ſuſpect that there ſtill are, even during this Sitting in Parliament, * endeavours to ſubvert the Fundamental Laws of *England* and *Ireland*, and to introduce the exerciſe of an Arbitrary and Tyrannical Government, by moſt pernicious and wicked Counſels, Practiſes, Plots and Conſpiracies: And that the long intermiſſion, and unhappy breach of Parliaments, hath occaſioned many illegal Taxations, whereupon the Subject hath been proſecuted and grieved: And that divers Innovations and Superſtitions have been brought into the Church, multitudes driven out of His Majeſties Dominions; jealouſies raiſed and fomented betwixt the King and his People; a Popiſh Army levyed in *Ireland*, and two Armies brought into the bowels of this Kingdom, to the hazard of His Majeſties Royal Perſon, the * conſumpſion of the Revenues of the Crown and Treaſure of this Kingdom: And Laſtly, finding a great cauſe of Jealouſie, that endeavours have been, and are uſed to bring the *Engliſh* Army into a Miſunderſtanding of this Parliament, thereby to * incline that Army with force to bring to paſs thoſe wicked Counſels, have therefore thought good to joyn our ſelves in a Declaration of our united Affections and Reſolutions, and to make this enſuing Proteſtation.

* And have they not been ſo more ſince, and now, than ever before?

* As ſince and now, by doubled illegal Taxes, Exciſes, High Courts of Juſtice, Arbitrary Junctoes, and their new Knacks.

* Now quite ſold and conſumed.

* Have they not ſince that in 1648. and now again effected it?

I *A. B. do in the preſence of Almighty God, promiſe, vow, and proteſt to maintain and defend, as far as lawfully I may, with my Life, Power, and Eſtate, the true Reformed Proteſtant Religion, expreſſed in the Doctrine of the Church of* England, *againſt all Popery and Popiſh Innovations within the Realm, contrary to the ſame Doctrine*, and according to the duty of my Allegiance, His Majeſties Royal Perſon, Honour and Eſtate; as alſo the Power and Privilege of Parliament; the lawful Rights and Liberties of the Subject, *and every perſon that maketh this Proteſtation, in whatſoever he ſhall do in purſuance of the ſame. And to my Power, and as far as lawfully I may, I will oppoſe, and by all good ways and means endeavour to bring to condigne puniſhment, all ſuch as ſhall either by force, practiſe, Counſels, plots, conſpiracies, or otherwiſe, do any thing to the contrary in this preſent Proteſtation con-*

tained. And further, that I shall in all just and honourable ways endeavour to preserve the Union and Peace betweene the three Kingdoms of England, Scotland *and* Ireland; *And neither for hope, feare, nor other respect, shall relinquish this Promise, Vow, and Protestation.*

7. The next in time, is the *Solemn League and Covenant*, taken in the most solemn manner *with hands lifted up to Heaven*, and subscribed by all Members of *Parliament* in *England* and *Scotland*, by all *Civil*, *Military Officers*, *Soldiers*, and well-affected *persons* in our three *Kingdoms*, by *f* sundry special *Ordinances* of *Parliament*; approving and ratifying the same.

f A Collection of Ordinances p. 327, 359. 390, 399, 404, 416, 420, to 428, 458, 459, 606, 690, 702, 751, 768, 769, 798, 802, 803. 806, 807, 808, 878, 879, 889.

¶ A Solemn League and Covenant for Reformation and defence of Religion, the Honour and Happinesse of the King, and the Peace and Safety of the *Three Kingdoms* of *England*, *Scotland*, and *Ireland*.

WE *Noblemen, Barons, Knights, Gentlemen, Citizens, Burgesses, Ministers of the Gospel, and Commons of all sorts, in the* Kingdoms *of* England, Scotland *and* Ireland, *by the Providence of God living under* one King, *and being of one Reformed Religion, having before our eyes the glory of God, and the advancement of the Kingdom of our Lord and Saviour Jesus Christ, the* honour and happinesse of the Kings Majesty and his posterity, *and the true Publique Liberty, Safety, and Peace of the* Kingdoms, *wherein every ones private condition is included; and calling to mind the treacherous and bloody Plots, Conspiracies, Attempts, and practises of the Enemies of God, against the true Religion and professors thereof in all places, especially in these three kingdoms ever since the reformation of Religion, and how much their rage, power, and presumption are of late, and at this time increased and exercised; whereof the deplorable estate of the Church and kingdom of* Ireland, *the distressed estate of the Church and kingdom of* England, *and the dangerous estate of the Church and kingdom of* Scotland, *are present and publique Testimonies; We have now at last, (after other means of Supplication, Remonstrance, Protestations and sufferings) for the preservation of our selves and our Religion from utter ruine and destruction, according to the commendable practise of these kingdoms in former times, and the example of Gods people in other Nations; after mature deliberation, resolved and determined to enter into a mutual and Solemn League and Covenant, wherein we all Subscribe, and each one of us for himself, with hands lifted up to the most high God; do Swear,*

1. That

I. THat we ſhall ſincerely, really, and conſtantly, through the Grace of God, endeavour in our ſeveral Places and Callings, the preſervation of the Reformed Religion in the Church of *Scotland*, in Doctrine, Worſhip, Diſcipline and Government, according to the Word of God, and the Example of the beſt Reformed Churches; And ſhall endeavour to bring the Churches of God in the three Kingdoms, to the neareſt conjunction and uniformity in Religion, Confeſſion of Faith, Form of Church-Government, Directory for Worſhip and Catechiſing; That we and our poſterity after us, may as Brethren, live in Faith, and Love, and the Lord may delight to dwell in the midſt of us.

II. That we ſhall in like manner without reſpect of perſons, indeavour the extirpation of Popery, Prelacy, (that is, Church-Government by Arch-Biſhops, Biſhops, their Chancellors and Commiſſaries, Deans, Deans and Chapters, Archdeacons, and all other Eccleſiaſtical Officers depending on that Hierarchy) Superſtition, Hereſie, Schiſme, Profaneneſs, and whatſoever ſhall be found to be contrary to ſound Doctrine, and the power of Godlineſs; leſt we partake in other mens ſins, and thereby be in danger to receive of their plagues, and that the Lord may be one, and his Name one, in the three Kingdoms.

III. We ſhall with the ſame ſincerity, reality, and conſtancy in our ſeveral Vocations, **endeavour with our Eſtates and Lives**, mutually to preſerve the Rights and Privileges of the Parliaments, and the Liberties of **the Kingdoms**, and to **preſerve and defend the Kings Majeſties Perſon and Authority, in the preſervation and defence of the true Religion, and Liberties of the kingdoms; that the world may bear witneſs with our Conſciences of our Loyalty, and that we have no thoughts or intentions to diminiſh his Majeſties juſt Power and Greatneſs.**

Quære, Whether this be not violated in every branch in the higheſt degree.

IV. We ſhall alſo with all faithfulneſs endeavour the diſcovery of all ſuch as have been, or ſhall be Incendiaries, Malignants, or evil Inſtruments, by hindring the Reformation of Religion, **dividing the King from his People, or one of the kingdoms from another, making any faction or parties amongſt the people, contrary to this League**

and Covenant, that they may be brought to publick Trial, and receive condigne punishment, as the degree of their offences shall require or deserve, or the **Supream Judicatories of both Kingdoms** respectively, or other, having power from them for that effect, shall judge convenient.

V. And whereas the happiness of a blessed Peace between these Kingdoms, denied in former times to our Progenitors, is by the good providence of God granted unto us, and hath been lately concluded, and setled by both Parliaments, we shall each one of us, according to our place and interest, indeavour that they may remain conjoyned in a firm peace and union to all posterity; And that Justice may be done upon the wilful opposers thereof, in manner expressed in the precedent Articles.

VI. We shall also according to our Places and Callings in this common cause of Religion, Liberty, and Peace of the Kingdoms, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof, and **shall not suffer our selves directly or indirectly by whatsoever combination, perswasion, or terror, to be divided, and withdrawn from this blessed union and conjunction, whether to make defection to the contrary part, or to give our selves to a detestable indifferency or neutrality in this cause, which so much concerneth the Glory of God, the good of the kingdoms, and the honour of the King; but shall all the days of our lives, zealously and constantly continue therein, against all opposition, and promote the same according to our power, against all Lets and Impediments whatsoever**; and what we are not able our selves to suppress or overcome, we shall reveal and make known, that it may be timely prevented or removed; **All which we shall do as in the sight of God.**

And because these Kingdoms are guilty of many sins and provocations against God, and his Son Jesus Christ, as is too manifest by our present distresses and dangers, the fruits thereof; we profess and declare before God and the world, our unfeined desire to be humbled for our own sins, and for the sins of these Kingdoms, especially, that we have not as we ought, valued the inestimable benefit of the Gospel

Gospel, that we have not laboured for the purity and power thereof, that we have not endeavoured to receive Christ in our hearts, nor to walk worthy of him in our lives, which are the causes of other Sins and Transgressions so much abounding amongst us; And our true and unfeigned purpose, desire, and indeavour for our selves, and all others under our power and charge, both in publique and private, in all duties we owe to God and man, to amend our lives, and each one to go before another in the example of a real Reformation, that the Lord may turn away his wrath and indignation, and establish these Churches and Kingdoms in truth and peace. **And this Covenant we make in the presence of Almighty God the searcher of all hearts, with a true intention to perform the same, as we shall answer at that great day, when the secrets of all hearts shall be disclosed.** *Most humbly beseeching the Lord to strengthen us by his Holy Spirit for this end, and to bless our desires and proceedings with such success, as may be deliverance and safety to his people, and encouragement to other Christian Churches groaning under, or in danger of the yoke of Antichristian tyranny, to joyn in the same, or like Association and Covenant, to the Glory of God, the enlargement of the Kingdom of Jesus Christ,* **and the peace and tranquility of Christian kingdoms and Commonwealths.** Subscribed by *William Lenthal* Speaker, Sir *Henry Vane junior*, and most now Sitting.

Yet notwithstanding all these most solemn, sacred, legal Oaths, this Protestation, *Solemn League and Covenant*, sweetly according with and ratifying each other, the remaining *Fragment of the Commons House*, sitting under the power of the *Army*, not only violated them all in the *Highest degree*, by their proceedings against the late **King, his Heirs and Successors** to *the Imperial Crown, the Royal posterity*, **Kingship, Kingdom**, *Lords House*, and their secluded fellow Members, but also took upon them to suppress and set aside these Oaths, yea to brand and stigmatize them for **Unlawful Oaths**; to absolve themselves with all others from them; and to set up an **Ingagement** of their own framing, in diametrical Opposition against all and every of them, imposed on all the three Nations with strictest severity, by their *New Knack* of 6 September *1649*, disabling *all Freemen of this Nation to sue in any Court of Justice whatsoever*,

or

or to enjoy any Civil, Eccleſiaſtical or Military Office, Benefice, Augmentation, Truſt, or Degree of Learning in the Univerſities or Inns of Court, and debarring all Lawyers, Attorneys from their practice, by a new kind of *Præmunire*, who ſhould not take and ſubſcribe this *Engagement*: which the whole Houſe of *Commons* (having not the leaſt legal power to *g administer any uſual Oath* to Witneſſes, or any perſon whatſoever in any Caſe or Age,) had neither Authority nor Power to impoſe upon the Nation, were it conſonant to the precedent *Oaths, Proteſtation, Covenant*, much leſs then the *Unparliamentary Conventicle, Sitting after the Kings beheading, the Lords and majority of the Commons forcible ſecluſion, and the h Parliaments actual diſſolution thereby*; when diametrically repugnant to all theſe legal Oaths, and to the Petition of Right it ſelf, 3 *Caroli*, complaining, providing againſt the future adminiſtring of **any Oath not warrantable by the Laws and Statutes of this Realm**, in preciſe terms; and whether this Engagement be not ſuch, let all Lawyers, Divines, and conſciencious *Engliſhmen* reſolve.

I do Declare and Promiſe, That **I will be true and faithful to the Common-wealth of** England, **as it is now eſtabliſhed, without a King or Houſe of Lords.**

All the Officers, Soldiers of the *Army*, and Garriſons through *England* and *Ireland*, were the firſt men who ſubſcribed it, and returned their Subſcriptions in Parchment-Rolls to their *Journey-men* and *Creatures* at *Weſtminſter*; who thereupon thought themſelves and their Government, (though founded upon *Bloud, Treachery, Perjury*,) as laſting and perpetual, as if it had been founded on a *Rock*, and the ſincereſt Principles of *Piety, Juſtice, Righteouſneſs*, and *general publick National conſent*. But thoſe very firſt *Engagers* to them, when they had done their *Drudgery*, and oppreſſed the Nation with doubled and trebled Taxes to ſupport their bloody Wars by Land and Sea againſt their *Proteſtant* King, and Brethren of *Scotland* and the *Netherlands*, on the 20th of *April* 1653. ſuddainly turned them out of doors, and power, with force and higheſt contempt, *as perſons wholly perverting the ends of Parliament, oppreſſing the People, making Gain the main of their Buſineſs, and utterly impoſſible in that corrupt eſtate, in the judgment of the moſt moderate men to become*

g Exact Collection, p. 769. Exact Abridgement of the Records in the *Tower*, p. 157, 176. 454. See Oath in the Table.

h See my true and perfect Narrative, p. 22. to 40. 92.

i The true ſtate of the caſe of the Commonwealth, p. 9. 11.

become the instruments of our long desired Establishment. And then setting up a *Protector* over their *Infant Commonwealth much* against their wills, *the Mock-Parliament* under him (whiles above 150 *Members* duly elected, most confided in by the Countrey were forcibly secluded) by their Additional Petition and Address, the 26th of *June* 1657. imposed this *new Oath* on all Counsellors of State, and Members of Parliament.

I *A. B. do in the presence of God Almighty, promise and swear, That to the uttermost of my power I will uphold and maintain the true Reformed* Protestant Religion, *in the purity thereof, as it is contained in the Holy Scriptures of the Old and New Testament, and encourage the Profession and Professors of the same. And* that I will be true and faithful to his Highness the Lord Protector of the Commonwealth of England, Scotland, and Ireland, and the Dominions thereunto belonging as chief Magistrate thereof. *And* shall not contrive design or attempt anything against the Person or lawful Authority of the Lord Protector; *shall keep secret all matters that shall be treated of in Counsel, and put under secresie, and not reveal them but by Command, or Consent of his Highness, the Parliament, or the Counsel; and shall in all things faithfully perform the Trust committed to me, as a Counsellor, according to the best of my understanding, in order to the good Government, Peace, and welfare of these Nations. And shall endeavour as much as in me lies, as a Member of Parliament, the Preservation of the Rights and Liberties of the People.*

These Oaths were Sworn (by many of those, who had taken the premised *Oaths, Protestation, Solemn League and Covenant, and the Engagement* too,) both to their Protector *Oliver* and his *Son Richard*, with whom the Army-Officers, Soldiers, and sundry others in the name of most Counties and Corporations of *England, Scotland*, and *Ireland*, in their special Addresses to *Richard*, faithfully promised to live and die: yet lo, within few Months after, notwithstanding these *Oaths* and *Addresses*, by a miraculous Divine Providence (admirable in all considerate mens eyes) they not only all deserted, but degraded him from his *Protectorship*, without one *stroke*, or *drop of Blood spilt*, or *Sword* drawn.

drawn in his quarrel; after so much Christian blood shed, so many Millions of Treasure spent, and many years travel, care, by his *Father Oliver*, to establish his *Posterity* in this new-erected Supremacy, Protectorship; and that by his own *Army-Officers*, and neareſt, most *endeared Relations*, even in a moment, beyond all probability or possibility in humane apprehension.

To accomplish this strange unexpected work, the *Army-Officers*, called in the old *Unparliamentary Junto* Sitting since the year 1648. till *April* 20. 1653. whom they formerly dissolved and unparliamented, secluding all the rest of the old Parliament Sitting till *December* 6. 1648. by force and armed Guards, with the whole House of Lords, re-creating them alone for a *Parliament*: who usurping to themselves the name and power of a *Parliament*, against both Law, Equity, Reason; dismounted his Son *Richard* from his *Protectorship*, unlorded, degraded his *New other House* of *Mushrom Lords*, and new dubbed *Knights*, cashiered some of the *Army-Colonels*, and other Officers, who helped to make them a *Parliament*, and him a *Protector*; and may gratify the rest in this kind; Commissioned some, whom *Oliver* cashiered; turned most of his Council, Commissioners, Judges, Creatures out of their Offices; and pulled down most of that he set up with Force and Blood. Who now thinking themselves secure, and forgetting all their former, with these late sodain *Revolutions*, *Changes*, as the just rewards of perfidious *breaches of Oaths*, *Protestations*, *Covenants* to their lawful Soveraigns, they have now afresh to make us a *Free-State*, not only doubled our former Taxes in *effect*, and more than trebled them by a most *arbitrary new Militia on many*, but also by a *New Bill*, appointed an *Oath to be taken by their Judges*, *Justices of the Peace*, and other Officers, in form following.

You shall Swear, **That you shall be true, faithful and constant to this Commonwealth, without a single Person, Kingship, or House of Lords.**

Which * *illegal Oath*, so diametrically contrary to the former, if swallowed by their unarmed Judges, Justices, and other civil Officers out of fear, will in time be imposed on the Army Officers, Soldiers, and all others, as their former *Ingagement* was, with as severe penalties.

* Juramenta illicitata, jurati, & jurata servari non debent Gratian Causa 22, qu. 5. throughout.

Having

Having presented you with these contradictory, repugnant, irreconcileable Oaths, Protestations, Covenants and Engagements, I shall propose some few cases of Conscience upon them, in this age, when *Conscience* is so much pretended, and *Liberty of Conscience* so much *pressed*, that tenderness of *Conscience*, and *Conscience* it self, are hardly to be found in the greatest pretenders to them.

1. Whether all lawful sacred Oaths, Vows, Covenants, Protestations, do not *i* firmly, immutably, inviolably bind the souls, consciences, of all that take them, to an *absolute*, indispensible, sincere, faithful performance, and strict observation of them, to the uttermost of their power in all estates and conditions, as is evident by Numb. 30. 2. to 14. Josh. 9. 19, 20. Gal. 3. 15. Deut. 23. 22, 23. Judg. 11. 30, 39. Job 22. 27. Ps. 15. 4. Ps. 22 25. Ps. 61. 8. Ps. 66. 13. Ps. 116. 14, 18. Ps. 132. 2, 3. &c. Eccles. 5. 4. Jer. 44 25. Jonah 2. 9. Isa. 19. 21. Nah. 1. 15. Gen. 21. 23, 24, 31. c. 24. 3. to 10. 37. to 47. c. 26. 3. 31. c 47. 31. c. 50. 5, 6. Levit. 19. 12. Josh. 2. 12, 17, 20. Judg. 15. 12, 13. Deut. 8. 12. Josh. 21. 43, 44. 1 Kings 1. 13. 17. 29, 30. 2 Chron. 36. 13. Ezra. 10. 5. Neh. 13. 25. Jer. 4. 2. c. 11. 5. Mat. 5. 33. 1 Kings 15. 3, 4, 5. 2 Chron. 21. 5, 6, 7. compared with Hebr. 6. 16, 17, 18. *An Oath for confirmation is to men an end of all strife: wherefore, God willing, more abundantly to shew unto the heirs of Promise* **the immutability of his Counsel, confirmed it with an Oath, that by two Immutable things** (his Oath and Covenant) *in which* **it is impossible for God to lie**, *we might have strong consolation*, Ps. 89. 3, 34. *I have made a* **Covenant** *with my chosen, I have* **sworn** *unto David my Servant.* **My Covenant will I not break, nor alter the thing that is gone out of my lips.** *Once have I* **sworn** *by my holiness* **that I will not lie unto David**, Ps. 132. 11. *The Lord hath* **sworn in truth unto David, he will not turn from it.** Jer. 33. 20, 21. *Thus saith the Lord, If you can break my* **Covenant** *of the day, and my* **Covenant** *of the night, and that there should not be day & night in their season. Then may also my* **Covenant be broken with David** *my Servant, that he should not have a Son to reign upon his throne.* If *Gods Oaths* and *Covenants* to mortal sinful men be thus true, *constant, sincere, firm, unalterable, immutable*; then by like

i St. Aug. de Verbis Apostoli, Serm. 30. Gratian, Caus. 22. qu. 1, 2, 5. Grotius de Jure Belli & Pacis, l. 2. c. 13. Jusjurandum habetur apud omnes ultimum atque firmissimum & fidei mutuæ & veracitatis pignus. Procopius Persicorum l. 2. Ultima fides inter homines tum Græcos, tum Barbaros, quam nulla delebit ætas, est ea quam per jurata pacta sponsores adhibet Deos. Dionys. Hallicarnass. Antiq. Rom. Nullum Vinculum ad adstringendam fidem, majores nostri Juramento arctius esse voluerunt. Cicero Offic. l. 1.

like reason should *mens Oaths and Covenants* to God and their *lawful Kings be such*, as Psal. 15. 4. Eccles. 8. 2. Gal. 3. 15. Levit. 30. 2. to 14. and the other forecited Texts resolve.

2ly. Whether the late *violation* through fear, or self-respect, much more *the wilful* prevarication, *perjurious repeal, abrogation, abjuration of our* sacred lawful oaths, protestation, *covenant*, be not a k *most detestable, crying, scandalous, damning sin, exceedingly dishonorable to God, injurious to Religion; and drawing down sad, private, personal and National Judgments, on those who are notoriously guilty thereof*, as is most apparent by Ezech. 16. 59. c. 17. 13. to 27. Zech. 8. 17. c. 5. 3, 4. Hos. 10. 4. Lev. 6. 3, 4. c. 19. 12. Prov. 24. 21, 22. Jer. 5. 2. c. 7. 9 to 17. c. 34. 8. to 22. c. 52. 3, 4. Deut. 31. 20. c. 29, 20. to 29. Ps. 78. 10. 37. 57. to 65. 2 Chr. 36. 13. Josh. 9. 20. 2 Sam. 21. 1. to 11. Jer. 23. 10. Rom. 1. 31, 32. 1 Tim. 1. 10. worthy sad and serious perusal. And whether those who are deeply guilty of these sins, can ever expect to enter into Heaven, since this is made the special character of a Citizen of *Zion*, *Who shall dwell in Gods holy hill*, Psal. 15. 1, 2, 4? *He that walketh uprightly, and worketh righteousness, and speaketh the truth from his heart*, He that sweareth to his own hurt and changeth not, much more then when for his own and the publick good.

k S. Augustin, Gratian, & Grotius: Ibidem. Cælius Rhodiginus Lectionum Antiq. l. 21. c. 15.

3ly. Whether those who have made, taken, and equally violated all or most of these contradictory *Oaths, Protestations, Covenants, Ingagements* alike, be not *perjured Persons, and Covenant-breakers in folio*, void of all real fear of God, truth, faith, conscience, honesty, religion, if the premised Scriptures, or Eccles. 9. 2. Acts 5. 3, 4, 5. may be credited? And whether those who have been thus perfidious, perjurious, fidefragus, treacherous to all others, can in point of Justice, Conscience, Prudence, Policy, impose an Oath upon all or any others, *to be true, faithful and constant, in their Oaths, Covenants, trusts and obedience unto them* (especially before themselves have taken any such Oath, *to be true, faithful, constant* to their own *principles, or any fixed, setled Government*:) since they have taught them to be *treacherous, perfidious, disloyal*, by their own precedent examples; and God himself hath denounced this *Wo*, and retaliation against such, *Isaiah* 33. 1. *Wo unto thee that dealest treacherously, and they dealt not treacherously*

rouſly with thee; when thou ſhalt make an end to deal treacherouſly, they ſhall deal treacherouſly with thee. Which we have ſeen verified of late in ſundry Particulars, even to admiration, by Divine retaliation, to deter all henceforth from the dangerous ſin of *Perjury, Treachery, Oath and Covenant breaking.*

4ly. Whether it be not a moſt impious, unchriſtian, execrable, if not Atheiſtical practice, for any perſons whatſoever, eſpecially without any colour of Parliamentary Authority) to impoſe any Oath, Vow, or illegal Ingagement upon others, diametrically repugnant to, inconſiſtent with their former legal Oaths, Proteſtations, Covenants, impoſed on them by unqueſtionable Parliamentary Authority, to their lawful Soveraigns, to Enſnare, wound their Conſciences, and involve them in the guilt of unevitable, moſt apparent * *Perjury*, and breach of all their former *Oaths, Proteſtations, Covenants*? And whether ſuch incur not that wo in *Iſa.* 10. 1, 2, 3. "Wo unto them that decree unrighteous Decrees, 'and that write grievouſneſs, which they have preſcrib'd, to 'turn aſide the needy from Judgment, to take away the right 'from the poor, (*exiled Royal Iſſue*) and that they may rob 'the Fatherleſs: And what will ye do in the day of Viſita-'tion, and in the deſolation which ſhall come from far? to 'whom will ye flee for help, and where will ye leave your 'Glory? If *Ahabs* and *Jeſabels* ſuborning of falſe Witneſſes 'againſt *Naboath* to gain his Vineyard, who atteſted, that '*Naboath* did blaſpheme God and the King, brought ſuch a 'heavy doom upon their Perſons and Royal Poſterity, to 'their utter extirpation, 1 Kings 1. 21, & 22. how much ſorer Judgments ſhall they incur, who ſhall endeavor to make our whole three Kingdoms perjured in the higheſt degree, by ingaging them *to renounce, blaſpheme* both *God and the King*, and abjure their former Oaths, Covenants, Proteſtations, of purpoſe to diſ-inherit the Royal Poſterity of their Crowns and Royalties, which they have ſo preciſely Sworn, Proteſted, Covenanted over and over, inviolably to defend and preſerve?

5ly. Whether it can be Juſt, Equitable, Prudential, Rational, for any in preſent Power, to Commiſſion, Intruſt, Imply *Anabaptiſts, Quakers*, with other *Military Officers, Soul-diers*

*Qui perjurare compellit, & qui compellitur, utrique ſunt perjuri & homicidæ: Dominus quia præcepit. Miles quia plus Dominum quam Deum & animam ſuam dilexit. Gratian cauſa, 12. qu. 5. Auguſtin, Serm. 30. de verbis Apoſtoli.

diers by Land and Sea, without prescribing any Military *Oath* unto them, (after so many Mutinies, and Violations of their Trusts to the late King, Parliament, and other new Governors, Governments of their own Erecting, to their total subversion) *to be true, faithful, obedient, and constant to them*; contrary to the *Discipline of all former Ages amongst the Romans, Græcians, and most other Nations*, who always* *imposed a Military Oath on all their Army-Officers, Souldiers*, (warranted by 2 *Tim.* 2, 3, 4) And in the mean time, to inforce such an *Oath* upon all their *Judges, Justices*, and Civil Officers, against their Judgments, Consciences, who are *Orthodox in Religion*, approve of lawful *Oaths*, (*imposed by legal Authority of Parliament*) *Magistracy, and Ministry*, which *Anabaptists, Quakers*, and other *Sectaries* professedly oppugn, and now violently endeavor to suppress? And whether those now sitting, or any others who have taken the forecited *Oaths* to the late King and his Heirs, or the *Protestation, League*, and *Covenant*, can without *apparent Perjury*, and direct Violations of them, repute those few Reliques of the old Parliament, now sitting (forcibly secluding the Lords, and Majority of their Fellow-Members) to be a lawful Parliament within the Statute of 17 *Car.* c. 7? or submit to any Oaths, Taxes, Edicts of theirs as Parliamentary or Legal?

* See Vegetius de Re Militari, l. 2. Alexander ab Alexandro, Genial Dierum, l. 1. c. 21. l. 6. c. 23. Calvini Lexicon Juridicum: Tit. Juramentum Militare, Fr. Connanus, l. 5. c. 3. Grotius de Jure Belli, l. 1. c. 2.

6. Whether the forecited Oaths of *Supremacy, Allegiance, Majors, Sheriffs, Judges, Recorders, Bayliffs, Parliament-Members*, and others, in direct words, extending not only to the late Kings Person, but **his Heirs and Successors**, do not inviolably bind both them, their Posterities and our whole three Nations, Kingdoms in perpetuity, in point of Law and Conscience, so long as there is any Heir of the Crown and Royal Line in being? and that upon these unanswerable Scriptural presidents and legal considerations.

1. Because Gods Oath and Covenant made to *Eve, Abraham, Noah, their Seed and Posterity*, and to the *Israelites and their children, and their Covenant made to God, by Gods own resolution, did oblige God himself, and them in perpetuity from generation to generation*, Gen. 3. 15. c. 8. 21, 22. c. 9. 1, to 17. c. 13. 16. c. 15. 18. c. 17. 2, to 22. c. 21. 13. c. 24. 7. c. 28. 4, 13, 14. Exod. 28. 43. c. 34. 7. Levit. 22. 3, 4. Numb. 14. 24. c. 18.

19.

19. c. 28. 12, 13. Deut. 1. 8. c. 4. 31, 37. c. 5. 2, 3. c. 7. 9, 10, 11. c. 8. 18. c. 11. 9. c. 28. 46. c. 29. 1. 4, to 20. c. 30. 6, 9. c. 31. 21. c. 34. 4. Josh. 7. 11, 15. c. 24. 3, to 29. 2 Chron. 20. 7, 8. Neh. 1. 5. c. 9. 8, 32. Ps. 25. 13. Isa. 34. 5. c. 44. 3. c. 59. 21. c. 61. 8, 9. c. 62. 22. Mal. 2. 4. to 15. c. 4. 6. Acts 2. 39. c. 3. 25. c. 7. 5, 45. c. 13. 23. Rom. 4. 13, 16. c. 9. 7, 8. c. 11. 1, 2, 27. Gal. 3. 16. to the end. Heb. 8. 6, to 11. c. 11. 18. c. 13. 20. Luke 1. 72, 73. Rev. 12. 17. Levit. 26. 9, 15, 26, 42, 44. 2 Kings 17. 15, to 41. Psal. 44. 17, 18. Ps. 78. 10. 38. Psal. 89. 3, 4, 5, 34, 35. Ps. 103. 17, 18. Ps. 105. 8, 10. Ps. 111. 5, 9. Isa. 24. 5. c. 42. 6. c. 49. 8. c. 54. 3. Jer. 11. 2, to 12. c. 22. 9. c. 31. 31, 32, 33. c. 29. 10, to 20. c. 33. 20, 21. c. 50. 5. Ezech. 16. 60, 62. c. 37. 28, 29. c. 44. 4. Hos. 8. 1. Heb. 6. 16, 17. Therefore mens Oaths, Covenants to Kings and their Posterity, must likewise bind in succession and perpetuity.

2ly. Because Gods Oath and Covenant made to *David, and to his House, Royal Seed and Posterity, touching their Succession in the Royal Throne of Judah*, was hereditary, successive, extending to all his Issue and Posterity: and though many of them were wicked, rebellious, yet this did not cause or provoke God to dethrone, or dis-inherit them, or infringe his Oath and Covenant to *David*, 2 Sam. 3. 12, to the end, c. 22. 51. 1 Kings 2. 33. Psal. 89. 2, 3, 33, to 38. Ps. 132. 11, 12, 13. Psal. 18. 50. Jer. 33. 17, 19, 20, 21. 1 Chron. 28. 4, to 10. Jer. 17. 24, 25, 26. 1 Kings 11. 12, 13, 36, 39. 2 Kings 8. 9. 2 Chron. 21. 5, 6, 7. 2 Chron. 23. 3, &c. Jer. 23. 4, 5. Zech. 9. 9. John 13. 13, 15. Luke 1. 32, 33. Therefore much more where Oaths, Covenants are made by Subjects to their Hereditary Kings and their Posterity, they must remain inviolable, and not be abrogated by their transgressions.

3ly. Because *the Oath, which Joseph took of his brethren the children of Israel, to carry up his bones out of* Egypt *into* Canaan, *when God should bring them out of* Egypt, *Gen.* 50. 24, 25. though not made precisely for them and their Posterity, was reputed by *Moses* and them, to be obligatory to their Seed, as if made by them, even in point of Conscience: as is evident by *Exod.* 13. 19. *And Moses took the bones of Joseph with him* (though driven out of *Egypt* by *Pharaoh*) for he had straitly sworn to the children of Israel, saying, *God will surely visit you, and you*

shall

shall carry up my bones hence with you. Which bones of his, they (by vertue of this Oath) notwithstanding *Pharaohs* pursuit after them, carryed along with them through the red Sea, and through the Wilderness forty years, and through the Land of *Canaan*, till they had quite conquered it, notwithstanding all their Wars, *Josh.* 24.32. near 500 *years* after this Oath first made. If then *Moses*, *Joshua*, and all the *Israelites* held themselves thus conscienciously obliged by the Oath of their deceased Ancestors above four hundred years before, to carry up *Josephs* dead bones out of *Egypt*, notwithstanding all Objections of hast and danger from *Pharaoh* and his Host, their forty years wandring in the Wilderness, their Wars in *Canaan*; and meanness of the matter in relation to their publick Safety, no ways concerned in it; Then much more must our Ancestors, and our own particular reiterated Oaths in precise terms to our Kings, their Heirs and Successors, which so much concern our publick Government, Peace, Settlement, Safety, Prosperity, engage our whole Kingdom and three Nations to a conscientious observation of them to the uttermost of their power.

4ly. Because *Davids* Oath to *Saul* and *Jonathan* extended to their *Seed*, 1 *Sam* 24.21,22. "Swear now therefore unto me 'by the Lord, that thou wilt not cut off **my seed** after me, 'and that thou wilt not destroy my Name out of my Fathers 'House: And *David* swore unto *Saul*, 1 *Sam.*20.14. to 18.42. 'And *Jonathan* said to *David*, Thou shalt not only while I yet 'live shew me the kindness of the Lord, that I die not, but 'also, **Thou shalt not cut off thy kindness from my 'house for ever**, no not when the Lord hath cut off the E-'nemies of *David*, every one from the face of the Earth. So '*Jonathan* made a Covenant WITH THE HOUSE OF DA-'VID; And *Jonathan* caused *David* to **swear again**, because 'he loved him. And *Jonathan* said to *David*, **go** in peace, for 'as much as **We have sworn both of us in the name of 'the Lord**, saying, The Lord be between thee and me, and '**between thy Seed and my Seed for ever.** How conscienciously *David* observed these Oaths after the deaths of *Saul* and *Jonathan*, is apparent, not only by his *love*, *favor*, *and affection to Mephibosheth for Jonathans sake*, *whom he restored*

ſtored to all that was Sauls, *& made him eat continually at his Table*, 2 Sam. 9.1, &c. *and by his ſlaying of* Baanah *and* Rechab *for murdering* Iſhboſheth, Sauls *ſon, his Competitor, when they brought his head unto him, expecting a great reward*, 2 Sam. 4. But more eſpecially *by his ſparing* Mephiboſheth *the ſon of* Jonathan, *the ſon of* Saul, **because of the Lords Oath that was between them**, *between David and Jonathan* (extending to their Seed and Poſterity) *when the Gibeonites demanded 7 of the ſons of Saul to be delivered up to them*, 2 Sam. 21. 5,6,7.

5. Becauſe *Eſther* 9.27,28,31. *The* * *Jews ordained and took upon them, and* **upon their ſeed, and upon all ſuch as joyned themſelves unto them, ſo as it ſhould not fail**, *that they would keep theſe two days of Purim, according to their writing, and according to their appointed time every year* (as thoſe in the Parliament of 3 *Jac. c.* 1. and their Poſterity *have obſerved the* 5 *of* November *annually ever ſince*) *and that thoſe days ſhould be* **remembred and kept throughout every generation, every family, every province, and every city**: *and that thoſe days of Purim ſhould not fail from among the Jews*, **nor the memorial of them periſh from their ſeed: which they decreed for themſelves and for their ſeed.** If the whole Nation of the Jews by an Ordinance and Decree, might thus bind their ſeed, poſterity, to obſerve the days of *Purim for ever*: with like reaſon they might by an Oath and Covenant oblige themſelves and their poſterities for ever to their hereditary Kings, their Heirs and Poſterities for ever: And ſo may we and all other Nations, by the like Acts, Decrees, and the forecited Oaths, as is clearly reſolved, declared, enacted by the Statutes of 25 H. 8. c. 22. 26 H. 8. c. 3. 28 H. 8. c. 3. 35 H. 8. c. 1. 1 Eliz. c. 1. 3. 5 Eliz. c. 1. 1 Jac. c. 1 3 Jac. c. 4. 7 Jac. c. 6.

* See Levit. 23. 41.

6ly. Becauſe the preſident of the *Rechabites*, (who upon the command of their Father *Jonadab* the ſon of *Rechab*, *That* **neither they nor their Sons for ever ſhould drink Wine**, *nor build houſe, nor ſow ſeed, nor plant, nor have any vineyard, but dwell in tents all their days*; held themſelves bound in duty, conſcience to obey it, *which God himſelf commends, records, rewards, for others imitation*, Jer. 35. 1, to 15. *who might in like ſort oblige them by his Oath and Covenant*;) Is a convincing

Argument,

gument that as the **Warranties, Covenants, Bonds, Contracts, Feoffments, Grants, Reservations of Rents, Services, Tenures in Fee,* by the Laws of *England*, and other Nations, firmly oblige mens *Heirs, Posterity, Assignees, Executors, Administrators, on both sides in succession and perpetuity*; So likewise their Oaths, Covenants, Protestations, to their hereditary Kings, their Heirs and Successors, oblige them equally to them in perpetuity and succession

* Littleton. Fitzh. Brook, Ash. tit. Warranty, Covenant, Obligation, Condition, Tenure.

7ly. Because it is most evident by Gen. 3. 14, 15. c. 4. 5. Exod. 17. 16. c. 20. 5. c. 43. 7. 1 Kings 2. 33. 2 Kings 5. 27. Jer. 22. 30. c. 36. 31. That Parents by their Iniquities and Transgressions, may draw down and entail the Curses, the Judgments of God on them, and their Posterities after them, to their prejudice: Therefore they may much more oblige them by their Oaths, Covenants, to Obedience, Loyalty, Subjection to their Hereditary Kings and their Heirs, for their own particular, and the *m Publick good, safety*, as well as Free-hold and Copy-hold Tenents in Honors, Manors, may oblige themselves, their Heirs and Successors for ever, by Homage, Fealty, Tenures, Contracts to their Landlords, their Heirs and Assignees for ever, by the Common, Statute-Laws, of our own and other Realms, though they be no Soveraign Lords and Kings over them.

m Prov. 24. 20, 21. Rom. 13. 3, 4, 5, 6. 1 Tim. 2, 2, 3. 1 Pet. 2. 13, 14.

8ly. Because the *Saints and Churches of God* in all *Ages* have held themselves and their Posterity bound in Duty and Conscience, *to pray to God for the life, safety, prosperity of their Kings, and their Sons and Royal Posterity*, in all hereditary Kingdoms, as is apparent by *Ezra 6.* 10, 11. Psal. 72. 1, 2, 15. 1 Sam. 11. 14. 2 Sam. 16. 16. 1 Kings 1. 25. 34, 39. 2 Kings 11. 12. 2 Chron. 23. 11. Psal. 149. 2. Ezech. 9. 9. Dan. 2. 4. c. 3. 9. c. 6. 6, 21. Mat. 21. 5, 9. John 12. 13, 15. 1 Tim. 2. 1, 2, 3. by all the antient, modern Liturgies, Collects, Letanies, Canons of the Churches of *England, Scotland, Ireland, France, Spain*, and other Hereditary Kingdoms; The testimony of *sundry Fathers, Councils, Historians*, and our own *Clause Rolls in the Tower*, n *elsewhere* quoted. Therefore they may lawfully oblige themselves and their Posterity, by Solemn *Oaths, Covenants, Protestations to obey, protect and defend their*, and their Posterities *Royal Persons, Crowns and Royalties.*

n My true and perfect Narrative, p. 95.

9ly. To

9ly. To put this out of further queſtion, I ſhall only preſs one Scripture preſident and teſtimony more, wherewith I ſhall conclude this point, and that is the Hiſtory of the *Gibeonites*, recorded *Joſh.* 9. and 10. and 2 Sam. 21. 1. to 13. The *Gibeonites* (a remnant of the *Amorites*, with whom the *Iſraelites* by Gods expreſs command, *were to make no peace nor covenant, nor ſhew any mercy to, but ſmite with the edge of the ſword and utterly deſtroy*, Deut. 7. 1, 2, 3. c. 20. 16, 17, 18) *circumventing* Joſhua, *and the elders of Iſrael by a ſtratagem, of old bottles, ſhoos, bread, clothes, and a lying information, that they came from a far Country to make peace and a league with them, by reaſon of the glorious victories God had given, and the miracles he had wrought for them; thereupon, without asking any advice of God or the Congregation, or examining the truth of their information,* Joſhua *and the elders of the Congregation entred into a league with them,* **to let them live, and ſware unto them in the name of the Lord.** *Within three days after they heard they were their neighbors, and dwelt amongſt them, and they came unto their cities the third day.* * *But the children of Iſrael ſmote them not,* **Becauſe the Princes of the Congregation had ſworn unto them by the Lord God of Iſrael.** *Hereupon all the Congregation murmured againſt the Princes. But all the Princes ſaid unto the Congregation:* **We have ſworn unto them by the Lord God of Iſrael, therefore we may not touch them.** *This we will do unto them, we will let them live* **leſt wrath be upon us, becauſe of the Oath that we ſware unto them.** *And the Princes ſaid unto them, let them live as the Princes had promiſed them, but let them be hewers of wood and drawers of water to all the congregation. And* Joſhua *called for them, and ſpake unto them, ſaying; Wherefore have ye beguiled us, ſaying, We are very far from you, when you dwell among us? Now therefore ye are curſed, and there ſhall none of you be freed from being bondmen, and hewers of wood and drawers of water for the houſe of my God. And they anſwered* Joſhua, *and ſaid, becauſe it was certainly told thy ſervants, how the Lord thy God commanded his ſervant* Moſes *to give you all the Land, and to deſtroy all the Inhabitants of the land before you, therefore we were ſore afraid of our lives becauſe of you, and have done this thing. And now behold we are in thine hand, as it ſeemeth good and right unto thee to do unto us, do. And ſo did*

* Jeſus pacem quam dederat revocandam non cenſuit, quia firmata erat Sacramenti Religione, ne dum alienam perfidiam arguit, ſuam fidem ſolveret. Ambroſius de Officiis, l. 3. c. 10.

did he unto them, and delivered them out of the hand of the children of Israel, *that they slew them not. And* Joshua *made them that day hewers of wood, and drawers of water for the congregation, and for the Altar of the Lord,* **even to this day,** *in the place which he should chuse.* After this Oath and League, the Princes and Congregation were so far from slaying, or suffering them to be slain by their enemies contrary hereunto, that when as *five Kings soon after came up with all their hosts and encamped against Gibeah, to destroy it,* **because they had made peace with Israel;** *the Gibeonite sending this Message to* Joshua *& the camp at* Gilgal; *slack not thy hand from thy servants, to come up to us quickly and save us, for all the Kings of the Amorites that dwell in the mountains, are gathered against us;* thereupon, *Joshua and all the men of war with him, went up from Gilgal all night, and came upon their enemies suddenly, and smote, and destroyed them with a great slaughter,* delivering them from that danger. About 395 years after this Solemn Oath and League, *King Saul, out of his zeal to the children of* Israel *and* Judah, *sought to destroy all, and slew some of those Gibeonites posterity, contrary to this Oath and League,* for which (35 * years after its violation, and 430 years after its first making) *God sent a famine in the Land for 3 years, year after year: upon this* David *inquiring of the Lord, what was the true cause thereof: The Lord answered him,* It was for *Saul,* and for his bloody house, **because they slew the Gibeonites,** who were not of the *Israelites,* but of the remnant of the *Amorites,* and **the children of Israel had sworn unto them.** Whereupon *David called the Gibeonites, and said unto them:* What shall I do for you, *and* **wherewith shall I make the atonement,** *that ye may bless the Inheritance of the Lord?* And they said unto the King, *The man that consumed us, and devised against us that we should be destroyed from remaining in any of the coasts of* Israel, *let 7 of his sons be delivered unto us, and we will hang them up in* Gibeah *of* Saul, *which the Lord did chuse;* which being accordingly done, after that *God was intreated for the land,* and removed the Famine, 2 *Sam.* 21. 1. to 15.

* Archbishop Ushers, Annal. Vet. Testamenti, Anno 2553. 2983. 2916.

Here we have an Oath and Covenant binding the *Israelites,* their Governors, Heirs and Posterity in perpetuity to the *Gibeonites* and their Posterity; which I shall parallel with our fore-mentioned Oaths, Protestation, Covenant to our here-

ditary

ditary Kings, their Heirs and Succeſſors, to prove them more obliging to us and our Poſterities, than this Oath and League of the *Iſraelites* to the *Gibeonites*, in regard of theſe obſervable circumſtances and particulars, not hitherto inſiſted on by any; which I beſeech God in mercy to ſet home effectually upon all our hearts, ſpirits, conſciences, both for our information, reformation, ſettlement, and avoiding Gods avenging Juſtice on us and our poſterities, for our tranſcendent Perjuries, breach of Oaths and Covenants to our Soveraigns.

1. This Oath and Covenant with the *Gibeonites* Ambaſſadors, was procured by meer fraud, circumvention, miſ-information, and apparent falſhood, ariſing meerly from thoſe to whom it was made and ſworn: yet it obliged the *Iſraelites* and their Poſterity, to the *Gibeonites* and their Progeny in perpetuity: But the fore-mentioned *Oaths*, together with the Proteſtation, and ſolemn League and Covenant, were made without any fraud, circumvention, miſ-information, or falſe ſuggeſtion, upon grounds of Loyalty, Duty, Juſtice, Prudence, Chriſtianity, Religion, and State-policy, voluntarily propounded by the makers, takers of them, and ratified in full Parliaments: Therefore they muſt needs be far more valid, obligatory to the whole Engliſh Nation and their Poſterities, than this Oath, Covenant to the *Gibeonites*.

2. This League and Oath was made very ſuddenly, raſhly, unadviſedly, without any advice with God and the whole Congregation, or examining, debating the truth of the *Gibeonites* ſuggeſtion; yet it bound them when once made: But our Oaths, Proteſtation, League, Covenant, were all made, enacted, enjoyned upon long and ſerious debate, mature deliberation, in ſeveral ſucceſſive Parliaments: Therefore ours muſt be much more obliging than theirs.

3ly. This League, Oath, was made only by the Princes of *Iſrael*, without the Congregations privity, aſſent or advice, who were diſcontented with, and murmured againſt them for it, yet it obliged both the Princes, People, and their Poſterities. But our Oaths, Proteſtation, League and Covenant, were made not only by all our Princes, Nobles, Peers, but likewiſe by the whole Houſe of Commons in full Parliaments, and aſſented to by the whole Engliſh Nation, both

in and out of Parliament, the *Commons being the original Movers, Promoters, Contrivers of all or most of them: Therefore they must be much more obligatory to us and our posterities, than theirs.

* See 7 Jac. c. 6. 17 Car. c. 7. & here c. p. 7.

4ly. Their League, Oath, was never ratified by any publick Law or Decree of the whole Congregation and People of *Israel* in any publick Convention, but only by *Joshua* and the Princes alone; yet they bound the whole Nation: Ours have been approved, ratified, established, perpetuated by sundry successive Acts, Ordinances, Votes of Parliament from time to time, continuing still in their full legal force: Therefore much more valid and binding to us and our Posterities, than theirs.

5ly. That Oath, League, was taken, sworn only by the Princes themselves, not by the Congregation and People of *Israel*, yet they were all obliged by them. Our Oaths, Protestation, League, Covenant, have been sworn, taken not only by all our Princes, Nobles, Officers of State, Justices, but likewise by all or most of the Commons, and People of the Land from time to time, both in and out of Parliament: Therefore much more obliging to us and ours, than theirs.

6ly. This Oath, League of theirs to the *Gibeonites*, was never taken and entred into for ought appears, but once, and that suddenly, without any subsequent renovation or ratification; But our Oaths, Protestation, League, Covenant, have been swore, taken again and again, by all Members of Parliament, Officers of State, Justices, Graduates, Lawyers, Ministers, most Souldiers, and others; upon sundry emergent Occasions, both in and out of Parliament: Therefore much more obligatory to us and our Posterity, than theirs.

7ly. This Oath, League, for ought we read, was not made explicitly in precise terms with the *Gibeonites*, their Heirs and Posterity for ever, but only indefinitely, with the *Gibeonites* then in being, *whose lives they spared*, as the words import; yet because they were a People, State, City, Body Politick, having a permanent Succession; it virtually and intentionally, in their own and Gods account too,

too, extended not only to the *Gibeonites* then living, but to their succeeding Issues in *Sauls* time, near 400 years after, and all succeeding Generations (*as q perpetual National Leagues use to do*). But our Oaths, League, Covenant in direct terms extend not only to our Kings to whom they were first made and sworn, but likewise **to their heirs, successors, and Royal Posterity for ever,** (see 1 *Jac. c.* 1. 3 *Jac. c.* 4. 7 *Jac. c.* 6. 1 *Eliz. c.* 1, 3.) Therefore they must needs be more binding to us, our Heirs and Posterities in present and succeeding Generations, than theirs to the *Gibeonites*.

q 1 Kings 15. 19. Cook. 4. Instit. c. 26. p 155, 156. 4 H. 5. Rot. Parl. n. 24. 9 E. 4. 2. See Br. & Fitz. Tit. Corporation, Abby. Cooke 1 Instit. f. 2 94. 102. 105. Grotius de Jure Belli, l. 2. c. 13. Sect. 4. 7. *See* Magna Charta the Prologue, and cap. ult.

8ly. Their League, Oath, was only with Foreign Pagans, Strangers, who became their mere Slaves and Bondmen in perpetuity, and had not the least Power, or Jurisdiction over them; yet it bound them to strict observation. Ours are made, sworn to our own Christian, natural Kings, Princes, Soveraigns, of our own Flesh, Blood, Nation, to whom we are natural born Subjects, and owe all dutiful Allegiance by the Laws of God, Nature, Nations; Therefore much more obliging to, and most Religiously to be kept by us and our Posterities after us, than theirs.

9ly. (Which is most considerable) this their Oath, League, was made with such an Idolatrous Remnant of the *Amorites*, as God himself by express Precepts had commanded *the Israelites to make no League, nor Covenant with, upon any terms, but utterly to destroy with the edge of the Sword without mercy, without saving any of them alive,* Exodus 23. 32. chap. 34. 12, 13. Deutr. 7. 1, 2, 3, &c. chap. 20. 16, 17, 18. Psal. 106. 34, 35.) yet notwithstanding, having once entred into a *League with, and sworn to them in the name of the Lord, that they should live,* (though by their own Fraud, Circumvention, and Mis-information) God was so jealous of *his own Name, Honor, Glory,* so unwilling that his own People should Perjuriously, Treacherously, Perfidiously break their Oath, Covenant sworn in his Name, r *being the Highest, the most Sacred inviolable Obligations, Securities, that can be between God and men, Man and Man, Nation and Nation*; that he would rather have his positive

r Hebr. 6. 16, 17, 18. Grotius de Jure Belli.

s Grotius de Jure belli, l. 2. c. 13. sect. 4. 7.

positive judicial Law, (which s *some conceive to have a tacit condition in it*) violated and dispensed within this Case, (it being not simply evil in its own nature to spare the *Gibeonites* upon their submission, but only a *prohibited evil* by particular Precepts) than his Name prophaned, dishonored, Religious Oaths wittingly infringed, and Perjury committed by his own people, against his Moral Law, Precept, being sinful, scandalous in their own Nature, and of dangerous Consequence to all Posterity, if admitted, approved, to encourage them to commit perjury, and violate all lawful Oaths, Covenants, in succeeding Ages, to the scandal of Religion, and prejudice of Mankind. Wherefore this Oath, League, though against these judicial Precepts, not only firmly bound the Princes who made them, and all the Congregation in that Age, but King *Saul* himself, and all the *Israelites* in succession four hundred years after. Of which we have another president of *Joshua*'s and the *Israelites* care to perform their Spies Oaths made to *Rahab*, and **sworn unto her by the Lord**, *to save her, her Parents, Kindred, and Family alive* (though *Canaanites* devoted by God to destruction) *Josh.* 2. 1. to 24. compared with c. 6. 21, 22, 23. Heb. 11. 31. But our Oaths, Protestation, League, Covenant, were all made not to, or with *Amorites* or *Canaanites*, particularly devoted by God to the Sword, Slaughter, and utter extirpation without any Truce or League of Peace; but to and with our own Hereditary Lawful Christian Kings, their Heirs, Posterities, and Successors, whose Persons, Lives, Crowns, Rights, and Royal Authority, we are all expresly obliged, commanded by God himself, to *defend, protect with our own Lives, Fortunes, Estates, to the uttermost of our powers, against all Attempts, Treasons, Conspiracies, Traytors, and Invasions whatsoever:* yea, precisely prohibited to *offer the least Violence, Injury to their Persons, Lives, and Royal Authority, in thought, word or deed,* Prov. 24. 20, 21. Eccles. 8. 2. c. 10. 10. 1 Sam. 24. 3, to 20. c. 26. 8, to 12. 2 Sam. 1. 12, &c. c. 4. 10, 11. 2 Sam. 18. 3. c. 21. 17. Esth. 2. 21. 12, 23. c. 6. 2. Rom. 13. 1, 2, 3. 1 Pet. 2. 12, 13, 17. Tit. 3. 1. 1 Tim. 2. 2, 3. John 18. 36. Therefore our Oaths, League, Covenant, are much more obliging, and conscienciously to be observed by

by us, and our Posterities for ever, than theirs to the *Gibeonites*, as the only ready way to our peace and settlement.

10ly. This League of theirs to the *Gibeonites*, was ratified only with one single *Oath*, yet it bound both them and their Posterity; but ours to our *Kings, their Heirs and Successors*, is ratified with seven successive *Oaths, Protestations, Covenants*, here recited, besides sundry others of like nature taken *by our Ancestors in former Ages*, which I pretermit. Therefore much more strong, indissoluble, obliging to us and our Posterities than theirs. If *a threefold cord be not easily broken*, Eccles. 4. 12. much more then *a sevenfold Oath* successively renued, should not easily or quickly be broken, but remain inviolable to all Posterity.

11ly. The violation of this Oath, League to the *Gibeonites* by *Saul* and the *Israelites* near 400 years after its first making, when perchance quite forgotten by them, or conceived to be unbinding to them as gotten by surprise, as not made or taken by themselves, personal to the *Gibeonites*, and *Israelites* then living when first made, or at least expired and grown quite out of date by so long a tract of time; was reputed by God himself a great *sin, perjury in them*, and exemplarily punished by God with three years Famine on the whole Land, though *Saul* and the *Israelites* then living never took this Oath, nor made that League themselves, but only their Ancestors, so long time before their births. Therefore our violations of the forecited Oaths, Protestation, League, Covenant, so freshly made, taken, sworn, subscribed with hands lifted up to Heaven, successively one after another, by whole Parliaments, the generality of our Nation; and not only by our deceased Ancestors, but by our selves in person, and so oft reiterated, yet infringed by us time after time in the highest degree, must needs be a more detestable damnable Perjury, Crime, in the eyes of God than theirs, and draw a more long-lasting Famine, and other sorer Judgments of God upon our particular Persons, * Families, Nation, than that breach of their Oath and League with the *Gibeonites*, brought down on them.

* Vastat stirpemque, domumque. Herodotus, lib. 11.

12ly. That Oath, League, continued in force to bind the *Israelites*, both to observation and punishment, when violated

violated by King *Saul* and them, after the whole frame of their Government was quite changed from a Principality or Common-wealth (as moſt of our preſent Grandees would have it) into a *Kingſhip and Kingdom*, by the earneſt unanimous deſire, conſent of all the Elders of *Iſrael*, the generality of the People, and by Gods own approbation, as is evident by 1 *Sam. c.* 8. to *c.* 13. *Joſh.* 9. 2 *Sam.* 21. compared together. Therefore our Oath, Proteſtation, League, Covenant forecited, muſt by like reaſon, conſequence, much more oblige our whole Nation in preſent and future to our Kings, their Heirs and Succeſſors, notwithſtanding all late violent, forcible, illegal Alterations, Revolutions of our Governments and Governors againſt the Votes of both Houſes of Parliament, the Deſires of the generality of our three Nations, ſince or Laws admit no *Interregnum* nor Diſſeiſin of the *Crown*, *Kingſhip*, *Kingdom*, (as the Statutes of *Prærogativa Regis*, 1 *Jacobi*, *ch.* 1. *Cooks* 7 *Rep. f.* 10. and u *other Law-books* reſolve) and ſo our violations of them muſt be more perjurious, ſinful, and exemplarily puniſhable, than theirs.

u See Fitzh. Brook, Aſh. Title Intruſion, Prerogative.

13. This Oath, League with the *Gibeonites*, was violated by King *Saul*, only out of *zeal to the children of Iſrael* and *Judah*, who (it ſeems) ſollicited him thereunto for their own ſelf-ends or advantage: yet this was no ſufficient excuſe, nor juſtification thereof in Gods eſteem, being puniſhed with exemplary juſtice on his Poſterity, and a three years Famine upon all the Land. Therefore the violation of all our precedent Oaths, Proteſtations, Covenants, by the Army-Officers, confederate Members, and their Adherents (againſt the Votes of both Houſes, the dehortations of our Miniſters, and deſires of our three whole Kingdoms) muſt needs be a far more deteſtable Crime, and be avenged with a more heavy Puniſhment both on them and us, than theirs was heretofore.

14 This breach of Oath, Covenant, notwithſtanding all circumſtances which might extenuate it, was moſt exemplarily puniſhed, though not on *Saul* the chief offender during his life, yet upon ſeven of his Sons, and Family after his death, in King *Davids* Reign, 35 years after this Offence committed, and upon the whole Nation by a three years Famine, though

though it was never infringed but only by one ſingle Act, in ſlaying ſome of the *Gibeonites* poſterity, and not re-violated by any other ſubſequent ſlaughter of them. Therefore though many of the grand Infringers of the precedent Oaths, Proteſtation, Covenant, may perchance ſcape ſcot-free for a time in their own perſons, and die without exemplary Juſtice inflicted on them for it, yet let them from this memorable preſident conclude for certain, that God will ſooner or later avenge it upon their *Children* and *Poſterity* to their utter extirpation, (and on the whole Nation too, as he hath done in a great meaſure already) it may be 35 years after the Perjuries, Treaſons, committed in this kind; eſpecially when not committed only once, but perpetrated and acted over ſundry times by a continued, uninterrupted ſucceſſion of new Perjuries, Treaſons, and Violations of them in the higheſt degree from day to day without fear or ſhame, as Exod. 20. 5. c. 34. 7. Gen. 3. 14, 15. 1 Kings 2. 33. 2 Kings 5. 27. Jer. 22. 30. c. 36. 31. Iſa. 14. 20. 21. Mich. 2. 2, 3, 4, 5. Jer. 6. 15. c. 8. 12. may aſſure all our late and preſent Delinquents in this kind, and their Poſterity, which Texts they may do well moſt ſeriouſly to peruſe, with bleeding and relenting hearts.

15. This their violation of their League, Oath to the *Gibeonites*, was never openly juſtified, pleaded, written, preached, printed for, nor carried on with Solemn Faſts and Humiliations, (moſt * deteſtable unto God when thus abuſed) nor yet ſolemnly abjured by new contrary Oaths or Engagements forcibly impoſed on all the *Iſraelites*, by *Saul* and his *Counſel of State*, to extirpate the *Gibeonites*: yet it was thus ſeverely puniſhed by God himſelf on *Sauls* poſterity and the *Iſraelites* O then what ſoarer overflowing, deſolating Judgments, may our perjurious, Fidifragus *Grandees*, *Saints*, *Nations*, moſt juſtly fear and expect will undoubtedly befal themſelves, their poſterities and our Kingdoms (now almoſt ripened for deſtruction in wiſe mens apprehenſions) who have not only infringed all our Oaths, Covenants, Proteſtations, to our lawful Kings, their Heirs, Succeſſors, and Poſterity over and over in the higheſt degree, but moſt impudently juſtified, pleaded, preached, written, for the lawfulneſs thereof; yea kept many Hypocritical, Atheiſtical, *Mock-*

* Iſa. 58. 3, 4, 5. & c. c. 1. 13. to 16. c. 66. 3. Prov. 21. 27.

Fasts and Humiliations, to promote our most detestable Perjuries, Treacheries, Abominations; and publickly abjured all our former Loyal Oaths, Protestations, Covenants, by new Treasonable enforced Oaths and Engagements diametrically repugnant to them. Certainly, if this breach of Oath by *Saul* in slaying the *Gibeonites* could not be expiated, nor the three years Famine inflicted on the whole Land for it, removed by all King *David*'s and the *Israelites* Fasts, Prayers, Tears, Sacrifices, till this sin of theirs was particularly bewailed, repented, removed, and full satisfaction made to the murdered *Gibeonites* by *David* and his people, by delivering up seven of *Saul*'s Sons and Posterity to be hanged up before the Lord in *Gibeah* of *Saul*, for this perjury and blood-shed committed so long before by *Saul* their Ancestor, the principal Malefactor. We may justly fear and conclude, that all our Prayers, Tears, Fasts, Humiliations, will never expiate the manifold open Violations of these our *Oaths*, *Protestations*, *Leagues*, *Covenants*, by the Murders of our late King, and many thousands of our Protestant Brethren of all sorts for adhering to him, his heirs and posterity; the violations of the rights, privHedges of Parliament, beyond all presidents of former Ages; and securing, secluding the whole Peers House, and Majority of the Commons heretofore and now again, and trampling our Fundamental Laws, Liberties, Properties, Remonstrances, Declarations, as well as Oaths, quite under foot, by new Arbitrary, Tyrannical Acts, Impositions, proceedings of all kinds, exceeding the worst of our former Kings; unless all these Perjuries, Treacheries, breaches of Oaths, Protestations, Covenants in this kind, be particularly and publickly confessed, bewailed, reformed, repented, if not expiated with the like Justice and Executions upon the persons or Sons of some of the most capital Delinquents in this kind, to appease Gods wrath, and preserve our whole three Kingdoms from utter ruine; our perjuries and breaches of all Oaths, Faith, Trusts, being now so generally and universally infamous throughout the world, that FIDES ANGLICA, is become as Proverbial AS *c* FIDES PUNICA, SCOTICA, or HYBERNICA in former Ages, to our perpetual infamy: Which, if this Publication may redress, reform

c Erasmi Adagia. Walsingham Hist. Ang. Antiquit. Eccl. Brittan. p. 295, 296. Giraldu Cambrensis Typographiæ Hyber. iæ, c. 20, 22, 24.

form for the future, I ſhall bleſs God for it, and have ſome hopes of better times, things, than yet we can poſſibly expect whiles under the guilt, breach of ſo many contradictory Oaths, Proteſtations, Leagues, Covenants, Ingagements.

By the antient Oath of *Fealty* and *Allegiance*, (which both the Subjects of *England*, and *Kings*, *Biſhops*, *Nobles*, and *Subjects* of *Scotland*, made to the Kings of *England* and their Heirs, as ſupreme Lords of *Scotland* in theſe words.) *Ero fidelis & legalis, fidemq; & legalitatem ſervabo,* Henrico (& Edwardo) *Regi Angliæ, & Hæredibus ſuis, de vita & membris, & terreno honore, contra omnes qui poſſunt vivere & mori: Et nunquam pro aliquo portabo arma, nec ero in conſilio vel auxilio contra eum vel Hæredes ſuos, in aliquo caſu qui poſſit contingere, ſed fideliter recognoſcam, & fideliter faciam ſervitia quæ pertinent ad tenementum quod de eo tenere clamito. Sic me Deus adjuvet & omnes Sanctos ejus* (which Oath *William* I. King of *Scots* and all his Nobles, ſwore to King *Henry* II. & *Hæredibus ſuis, ſicut ligio Domino ſuo.* And II. *John Baliol*, *John Comyn*, with all the Nobles of *Scotland* to King *Edward* I. and his *Heirs*: Anno 1293, 1294, 1297.) they all in expreſs terms obliged themſelves and their Heirs, to be true and faithful Subjects to the *King and his Heirs*: Which though valid, obligatory in it ſelf to our Kings poſterity, yet ſome of our Kings in their life-times, made both the *Scots* and *Engliſh* Subjects to take a new Oath of Fealty and Allegiance to their Heir apparent and his Heirs, *ſaving the Fealty, Homage and Allegiance done to themſelves.* Thus *c William* King of *Scots*, with all his Nobles, Barons and Knights of *Scotland*, did *Fealty* and *Homage* to King *Henry* the II. and to *Henry* his Son, and his Heirs, as to their Liege Lords, *ſalva fide Domini Regis patris ſui.* Anno 1175. Yea before this, Anno 1128. by the command of King *Henry* the I. the Archbiſhops, Biſhops, Abbots, *David* King of *Scots*, with all the Earls and Barons of *England*, ſwore Homage and Fealty to *Maud* his Daughter and Heir, *ut filiæ ſuæ Imperatrici Fide ſervata, regnum Angliæ Hæreditario jure poſt dies ſuos ſibi & Hæredibus ſuis legiti-*

1 Roger de Hoveden, Annal. pars poſterior, p. 545, 546.

2 Tho. Walſingham Hiſt. Angliæ, p. 21. 33, 34, Mat. Weſtm. Anno 1293, 1294, 1297.

c Hoveden, p. 545, 546, 549, 550.

d Hoveden Annal. pars poſterior, p. 480. Simeon Dunelmenſis, Hiſt. col. 254. Radulphus de Diceto Abbrev. Chron. col. 504. Chronicon. Johan. Brompton. col. 1006. Henr. de Knyghton de Eventibus Angliæ l. 2. c. 9. Gul. Nubrigenſis. Hiſt. l. 1. c. 3, 4. 30, 32. Mat. Paris, Mat. Weſtminſter, Holinſhed, Caxton, Fabion, Speed, in the lives of H. 1. Stephen, & H. 2.

me procreatis ſervarent *niſi ſobolem virilis ſexus ipſe Rex in poſterum procrearet.* The perfidious violation of which oath by them after King *Henry*'s death in Crowning *Stephen*, brought * *exemplary judgments* on *the wilful violaters thereof*, and a *bloody, long-laſting civil War within the bowels of the Realm*, between *Maud*, her Son *Henry*, and the Uſurper *Stephen*, to the great Oppreſſion, Devaſtation, deſolation of the Publick and People, as our Hiſtorians obſerve; all the good they hoped for by diſ-inheriting *Maud*, and Crowning *Stephen* upon their own terms, againſt his own and their Oaths, becoming *void and null* by his *perfidiouſneſs*, through Divine Juſtice, *which will never permit any good things to ſpring out of ſuch enormous evils as Perjury and Treachery*; which produced ſundry Judgements and Civil Wars, never ceaſing till *Henry* the right Heir *was reſtored to the Crown by a friendly agreement*; the only probable, ſpeedy way now to end our preſent Wars, Oppreſſions, Diſtractions, Military Government, and reſtore Peace and Proſperity in our Nations. After this, An. 1191. upon the dejection of the inſolent Biſhop of *Ely* from his Vicegerentſhip under King *Richard* the Firſt, e all the *Nobles of England* aſſembling together, *ſwore Fealty* to *Richard King of England, and* to his Heir, *againſt all men.* The Citizens of *London* ſwore the like *Oath*; *and that if* King *Richard ſhould die without Iſſue, they would receive Earl* John *his Brother for their* King and Lord, *& juraverunt ei* Fidelitatem *contra omnes homines, ſalva fidelitate Regis* Richardi *fratris ſui:* as *Hoveden* relates.

* Holinſhed, Vol. 3. p. 46.

e Hoveden Annal. pars poſt rior, p. 702. 718.

In Clauſ. 24 H. 3. m. 15. dorſo, ſoon after the birth of *Edward* the I. Son and Heir apparent to King *Henry* the third, I find this memorable Writ iſſued to all the Sheriffs of *England*, to ſummon all perſons above twelve years old, to ſwear *Fealty* to him, as Heir to the King, and to ſubmit themſelves faithfully to him, as to their Liege Lord, after his death.

Rex Vic. *Eborum*, ſalutem; Præcipimus tibi quod in fide qua Nobis teneris, & ſicut teipſum, & omnia tua diligis venire facias ad loca certa & ad dies certos, ſicut commodius fieri poterit, Omnes liberos homines de balliva tua ætatis 12. Annorum & ſupra, & eos omnes coram te jurare facias;

ita

ita quod hæc ſit forma juramenti ſui, ſcilicet: *Quod ipſi ſalvo Homagio & fidelitate noſtra, qua nobis tenentur, & cui in vita noſtra nullo modo renunciare volumus.* **Fideles eritis Edwardo filio noſtro primogenito, ita quod ſi de Nobis humanitus contigerit, eidem tanquam hæredi noſtro et Domino ſuo ligio erunt fideliter intendentes, et eum pro Domino ſuo ligio habentes.** *Et talem circa hoc exhibeas diligentiam, ut inde merito debeatis commendari.* Teſte meipſo apud *Weſtm.* 24. die *Febr. Ann.* r. n. 24. Eodem modo ſcribitur omnibus Vicecomitibus: and it appears by *Dorſ.* 12. they were ſummoned and ſworn accordingly. In the Parliament of 5 *H.* 4. rot. Parl. n. 13. & 17. The *Lords Spiritual* and *Temporal*, and *Commons* were ſworn *to bear Faith and true Allegiance* **to the King, to the Prince, and to his iſſue, and to every one of his Sons ſeverally ſucceeding to the Crown of England**; *and that of their own accord.* The like Oath was taken to the *King*, *Queen*, *Prince Edward*, and the **Heirs of the Kings body** in the Parliament of 38 *H.* 6. rot. Parl. n. 26. And to [g] *Prince Edward* Son and Heir apparent to King *Edward* the 4*th.* **and his Heirs**, in the *Parliament* of 11 E. 4. entred in the Clauſe Roll of 11 E. 4. m. 1. dorſo. Yet in point of Law, Conſcience, the firſt Oaths of *Fealty* and *Allegiance* to each of theſe *Kings his Heirs and Succeſſors*, *obliged all that took them as firmly to their *Heirs and Succeſſors*, as their Homage made by them to theſe Kings or other *Lords*, (which extend equally to their Heirs, and ſhall not be [b] *reiterated*, nor *renewed* to them upon this account, unleſs in ſome ſpecial caſes) and bind not only thoſe that took them, but their Heirs and poſterity likewiſe, although they never took theſe *Oaths* themſelves, at leaſt to a *religious*, *conſcientious obſervation*, though not to *the actual legal penalties of Perjury*, as *Angelus de Clavaſio* in his *Summa Angelica*, tit. *Juramentum* 5. Sect. 24. 40. and other Canoniſts diſtinguiſh; and the fore-cited Scriptures infallibly demonſtrate; eſpecially being made for the publick good, peace, ſettlement, of the Kingdom, warranted by the policy, preſidents of all ages, preſcribed by our Laws, Parliaments, for the ſafety, ſecurity, ſettlement, as well of our Religion, Church, Kingdoms,

[f] Exact Abridgment of the Records in the *Tower*, p. 426, 427. 662, 663.

[g] The firſt part of my Regiſter of Parliamentary Writs, p. 108, 109.

* 25 *H.* 8. c. 2. 28 *H.* 8. c. 7.

[b] Littleton, Sect. 148, 149. Britton f. 179. 176. Cooks 1 Inſtit. f. 103, 104.

doms, Government, as of our Kings and their posterities, and so not *to be violated, through fear, menaces, hopes of worldly gain or preferment*, nor dispensed with by any *Papal or other humane power whatsoever*; the *i* breach of Oaths, Leagues, Covenants, being A GRAND WICKEDNESS *and high prophanation of the* TRUTH, FAITHFULNESS, NAME, AND CONSTANCY OF GOD HIMSELF, *as well as transgression of his Law and Gospel*, deserving the highest temporal and Ecclesiastical censures in this world, as well as Eternal condemnation in the world to come, *Ezech.* 17.16, *to* 22. and *Jer.* 34. *Neh.* 5. 12. 13.

7. Whether the late illegal Oaths, Ingagements to the New *Republicans* and *Protectors*, enforced on the People against their Consciences, without any lawful Parliamentary Authority (which *only can legally* make, prescribe, impose new *Oaths* upon the Nation, as the marginal *k Statutes* resolve, past all dispute) being directly contradictory to their former lawful Oaths to our Kings, their Heirs and Successors, be not absolutely void in Conscience, yea mere prophanings, abuses of Gods Sacred Name; and if taken out of *fear or weakness, no ways to be observed*, no more than *Davids Oath, resolution to slay* Nabal *with all his Family*, 1 *Sam.* 25. or *Herods Oath to Herodias*, which he had *more justly violated than observed, in beheading* John the Baptist, *Mat.* 14. 6. to 13. or those *Jews* Vow, *who vowed they would neither eat nor drink till they had killed* Paul, Acts 23. 21. &c. Which *sinful Oaths, Vows* were no *ways to be observed by shedding innocent blood*, as both the *Fathers, Councils, Canonists, Casuists*, and *Schoolmen* resolve, as you may read at large in *Gratian Caus.* 22. *quest.* 4. *Summa Angelica, Tit. Juramentum, sect.* 3. 45. *Peter Lombard, Sent. l.* 3. *distinct* 79. & most *Schoolmen* on his Text, whose definitive Doctrine is this: *Si quis alicui juraverit contra fidem, charita-*

i See Aug. serm. 30. Gratian Causa 22. q 1. 25. Summa Angelica, Tit. Juramentum & Perjurium. Bochellus Decreta Eccles. Gallicanæ, lib. 8. Tit. 13. De Jurejurando & Perjurio. Chrysostom Homil 17. in Mat. & Hom. 9. 12. in Acta Apost. Dr. Beards Theatre of Gods Judgments, l. 1 c. 28. Cooks 3. Justit. c. 74.

k Mag. Charta c. 28. 51. *H.* 3. Stat. of the Eschequer, 51. *H.* 3. c. 22. 3. *E.* 1. c. 14. 40. *E.* 1. c. 8. 9 *E.* 3. Stat. 2. c. 6. 14 *E.* 3. c. 5. 18 *E.* 3. Stat. 3. 20 *E.* 3. c. 1, 2. 25 *E.* 3. c. 1. 27 *E.* 3. Par. 2. c. 1. 10. 16. 24, 26. 5. R. 2. c. 2, 12, 13. 6 R 2 c. 12. 12 R. 2. c. 28. 17 R. 2. c. 9. 21. R. 2. c. 5. 4 H. 4. c. 10. 18. 20, 21. 2 H 5. c. 4. 6. 7. 4 H 5. c. 2. 4. 2 H. 6. c. 10. 18. H. 6. c. 4. 10. 20 H. 6. c. 10. 23 H. 6. c. 2. 33 H. 6. c. 3. 5. 3 E. 4. c. 3. 7 E. 4. c. 1. 8 E. 4. c. 2. 12 E. 4. c. 2, 3. 17 E. 4. c. 2. 1 R. 3. c. 6. 19 H. 7 c. 4. 2 H. 8. c. 8. 3 H. 8. c. 2. 14. & 15 H. 8. c. 3. 21 H. 8. c. 16. 21. & 22 H. 8. c. 7. 23 H. 8. c. 5. 25 H. 8. c. 20. 26 H. 8. c. 2. 4. 13. 27. H. 8. c. 27. 28 H. 8. c. 7. 10. 32 H. 8. c. 46. 35 H. 8. c. 1. 5. E. 6. c. 5. 1 Eliz. c. 1. 5 Eliz. c. 1. 23 Eliz. c. 6. 27. Eliz. c. 12. 43 Eliz. c. 12. 1 Jac. c. 31. 3 Jac. c. 14, 15. 7 Jac. c. 2. 6. 21 Jac. c. 7. 20, 21: The Petition of Right 3 Car. 17 Car. c. 7. 1 Car. c. 1. 2 Car. c. 1.

tem & officium, quod observatum perjurem vergat in exitum, potius est mutandum quam implendum: Qui enim sic jurat vehementer peccat cum autem mutat bene facit: Qui autem non mutat dupliciter peccat; Et quia injuste juravit, et quia facit quod non debet. And *I that when a man hath once obliged himself by a legal Oath to God and his Soveraign, any latter Oath repugnant to, or inconsistent with, it is unlawful*: Upon which account our *m Law-Books* and *Laws* resolve, that when ever any man swears Fealty, or doth Homage to his Landlord for the Lands held of him, it shall be with this special exception, **saving the Faith which I owe to our Lord the King**, who is the Soveraign Lord of all his Subjects, principally *sworn unto, and to be obeyed in the first place* before all or any others. Hereupon *n Walter* Bishop of *Exeter*, *An.* 6. E. 1. for omitting this Clause out of the Homage he received of his Tenants in *Cornwal*, IN CONTEMPTUM DOMINI REGIS, & *ad manifestam, quo ad* PRIVILEGIUM IPSIUS DOMINI REGIS EXHÆREDATIONEM, ET DAMNUM IPSIUS DOMINI REGIS *ad valentiam* DECEM MILLE LIBRARUM, he had judgment given against him for it upon an *Information*, and was put to a great Fine and Ransom for this his transcendent offence. Upon this very account *Honnore Bonhor* Prior of *Salon*, an eminent Doctor of the Canon Law, in his *Larbre des Battailles*, ch. 50, 51. resolves, out of other Doctors, *That if the King moves war against any Baron of his Realm, his Tenants and Homagers are not bound to assist him in his Wars against the King by their Homage or Fealty, but rather to assist the King against him*, BECAUSE THE KING IS SOVERAIGN LORD TO THEM BOTH; and the Barons lesser Power and inferior Dominion, *is swallowed up, or suspended by the presence of the King, the greater and superior Lord; and because the Baron commits both Treason & Perjury against the King, (by violating his Homage, in taking up Arms against him,)* Whereupon *his Tenants are not bound to aid him in his Perjury and Treason against his Soveraign.* And ch. 100. 101, 102. he determines, *That if a Man be a Subject to two Kings, States, or Cities, which afterward wage War against each other, he is bound to serve the King, State, City, in the*

l Summa Angelica Juramentum 5. Sect. 16.

m Glanvil l. 9. c. 1. Mirrour c. 3. Bracton, f. 78, 80. Britton, f. 170, 171. Littleton, Sect. 85. Cook 1. Instit. f. 64, 65. Spelmanni Glossarium, p. 356, 357, 358.

n. Cooks 1. Instit. f. 65.

the wars, to which HE WAS FIRST SWORN AND OBLIGED, becauſe his later Oath and Homage to his laſt *Soveraign cannot invalid nor diſcharge his firſt Oath and Allegiance to his old one*, Much leſs can theſe later *Treaſonable Oaths, Engagements* to a *New Protector* or *Republick*, diſpence with thoſe antecedent legal Oaths, Proteſtation, Covenant to our *lawful King and his Heirs*, nor oblige us in the leaſt degree to fight againſt or oppoſe their *Perſons, Titles, Rights* to perpetuate our Wars, Miſeries, Taxes, Oppreſſions, Confuſions, and prevent our future ſettlement.

Let us therefore all now ſeriouſly remember, conſider in the fear of God, That as all who have been *Judges, Juſtices, Mayors, Bayliffs of Towns, Barreſters, Benchers, Miniſters, Graduates in Univerſities, Attorneys, Civil or Eccleſiaſtical*, Officers in any kind, *Members of the Commons Houſe*, or Tenants to the King, before the year 1649. have oft taken the premiſed Oaths of *Mayors, Juſtices, Fealty*, or at leſt of *Supremacy* and *Allegiance*; So all *Aldermen, Governours, Aſſiſtants, Livery-men, Common-Council-men*, and *Freemen* whatſoever of every *City, Corporation, Society, Company, Fraternity*, throughout the Realm, have likewiſe taken another *Oath* beginning thus, *You ſhall Swear*, **to be good and true, or true Liegman to our Soveraign Lord the Kings Majeſty, and to his Heir and Succeſſors.** Which if they will all now conſcientiouſly verify and reſolutely fulfil to the *Right Heir and Succeſſor of the Crown*, they may ſoon put a period to all their preſent *Oppreſſions, Taxes, Exciſes, arbitrary Militia's, Diſtractions, Fears, Dangers*, under their New *Ægyptian Tax-Maſters*, and make themſelves real *ENGLISH FREEMEN*, without any new War, or much feared foreign invaſion, inſtead of continuing *Bondſlaves* under a miſnamed *Free State*, in which no wiſe men can yet diſcern the leaſt ſhadow of *Freedom* or *Security*, but inevitable deſolation in the preſent poſture of its publick Affairs, and a neceſſity of involving himſelf in the guilt of *New Oaths*, more Treaſonable than the * Biſhops late *&c. Oath*, which can neither be impoſed, nor adminiſtred without danger, and the guilt both of *Perjury* and *High Treaſon* to the *King, Kingdom* and *Parliament*, by all our known Laws reſolution.

* See Cooks 3 Inſtit. cap. 1. 74. Canterburies Doom P. 19. 26. 40.

I

I shall propose up all with this memorable, zealous, antient Canon, Resolution, and *Anathema* of the 4th. Council of *Toledo* in *Spain*, *Anno* 681. Can. 74. as an effectual means (through Gods blessing) to reclaim us from our former Perjuries, Treacheries, Regecides Disloyalties to our lawful Kings and their Posterity, to restore them to their Hereditary Rights, divert Gods heavy Judgments from us, to settle us in firm, lasting peace for the future, and restore our pristine Tranquility, Unity, Trade, Honour, Prosperity so long expected, desired. *k Multarum gentium* (*ut fama est*, being then principally intended of the antient *l Britains, Saxons, Northumberlanders*, exceeding all other Nations in **Perjury, Treachery too, Rebellions against and Murders of their Kings**, and now exceeded therein by us of this age) 'tanta extat perfidia animorum, **ut fidem sacramento promissam Regibus suis observare contemnant, et eo simulant Juramenti professionem, dum retinent mentis perfidiæ impietatem. Jurant enim Regibus suis, et fidem, quam pollicentur, pejerieantur**; neo metuunt volumen illud judicii Dei, 'per quod inducitur maledictio, multaque pœnarum commi-'natio super eos, qui jurant in nomine Dei mendaciter. Quæ 'ergò spes talibus populis, contra hostes laborantes erit? 'Quæ fides ultra cum aliis gentibus in pace credenda? quod 'fœdus non violandum? quæ in hostibus jurata sponsio sta-'bilis permanebit, **quando ipsis propriis Regibus jura-'tam fidem non servant**? Quis enim adeò furiosus est, 'qui caput suum manu sua propria desecet? Illi (ut notum 'est) immemores salutis suæ, propria manu seipsos interi-'munt, **in semetipsos suosque Reges propias convertendo vires.** Et cum dominus dicat, Nolite tangere 'Christos meos, & David: quis inquit, extendet manum su-'am in Christum Domini, & innocens erit? **Illis nec vi-'tare metus est perjurium, nec Regibus inferre exi-'tium.** Hostibus quippe fides pacti datur, nec violatur. Quod 'si in bello fides valeat, quanto magis in suis servanda est? 'Sacrilegium quippe est si violetur a gentibus Re-'gum suorum promissa fides, quia non solum in eos 'fit pacti transgressio, sed et in Deum, in cujus no-

k Surius Concil. l. 2. p. 736, 737. See King James his Apology for the Oath of Allegiance.

l Gildas de excidio & conquestu Britanniæ Concil. Caleuth, c. 12. Spelmanni Concil. p. 295, 296. Malmesburi de Gestis Reg. l. 1. c. 3. 8. 26, 27. Mat. Westm. Anno 838.

'mine

'mine pollicetur ipſa promiſſio. Indè eſt quòd multa 'regna terrarum, cæleſtis iracundia ità permutavit, ut pro 'impietate fidei & morum, alterum ab altero ſolveretur. 'Unde & nos cavere oportet, caſum hujuſmodi gentium, 'nè ſimiliter plaga feriamur præcipiti, & pœna puniamur 'crudeli. Si enim Deus Angelis in ſe prævaricantibus non 'pepercit, qui per inobedientiam cæleſte habitaculum per- 'diderunt; unde & per *Eſaiam* dicit: *Inebriatus eſt gladius 'meus in cælo:* quantò magis nos noſtræ ſalutis interitum ti- 'mere debemus, n: per infidelitatem eodem ſæviente DEI 'gladio pereamus? Quòd, ſi divinam iracundiam vitare vo- 'lumus, & ſeveritatem ejus ad clementiam provocare cupi- 'mus, ſervemus erga Deum religionis cultum, atque timorem, 'cuſtodiamus erga Principes noſtros pollicitam fi- 'dem atque ſponſionem. Non ſit in nobis, ut in quibuſ- 'dam gentibus, infidelitatis ſubtilitas impia, non ſubdolæ 'mentis perfidia, non perjurii nefas, et conjurationum 'nefanda molimina. Nullus apud nos præſumptione reg- 'num arripiat, nullus excitet mutuas ſeditiones civium, ne- 'mo meditetur interitus regum; ſed, defuncto in pa- 'ce Principe, Primates gentis cum ſacerdotibus (filium ejus) 'Succeſſorem Regni Conſilio communi conſtituant, ut 'dum unitatis concordia à nobis retinetur, nullum patriæ 'gentiſque diſſidium, per vim atque ambitum moliatur. 'Quod ſi hæc admonitio mentes noſtras non corrigit, & ad 'ſalutem communem cor noſtrum nequaquàm perducit, audi 'ſententiam noſtram. Quicunque ergò ex nobis, vel totius 'Hiſpaniæ populis, qualibet conjuratione vel ſtudio Sacra- 'mentum Fidei ſuæ, quod pro patriæ gentiſque Gotho- 'rum ſtatu, vel conſervatione Regiæ ſalutis pollici- 'tus eſt, temeraverit, aut Regem nece attrectaverit, 'aut poteſtate Regni eruerit, aut præſumptione 'tyrannica Regni faſtigium uſurpaverit: Anathema 'ſit in conſpectu Dei Patris, & Angelorum, Chriſti, & A- 'poſtolorum ejus, Spiritus Sancti & Martyrum Chriſti, at- 'que ab Eccleſia Catholica, quam perjurio prophana- 'verit, efficiatur extraneus, & ab omni cœtu Chriſtiano- 'rum alienus, cum omnibus impietatis ſuæ ſociis, quia

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oportet, ut una pœna teneat obnoxios, quos similis error invenerit implicatos. Quod iterum, secundo, & tertio, replicamus & acclamamus. Qui contra hanc nostram defi-
'nitionem præsumpserint, Anathema Maranatha; hoc est,
'perditio in adventu Domini sint, & cum Juda Scarioth par-
'tem habeant ipsi & socii sui, & cum Diabolo & Angelis ejus
'æternis suppliciis condemnantur, *Amen.*

FINIS.

A POSTSCRIPT.

MAny are the Presidents of Gods severe personal and National Judgments inflicted upon perfidious perjurious Infringers of their *Oaths* and *Covenants* to their lawful *Soveraigns* and their *Heirs*, both at home and abroad: For domestique Presidents of this Nature, I have presented you with some signal ones, in *the Second part of my Legal and Historical vindication of the Fundamental Liberties, Rights and Laws of* England, *London* 1655. p. 29 to 37. 44, 46, 47, 56, 57, 60, to 65, 79, 80. and Part 3. p. 23, 31, 54, 55, 58, 85, 97, 98, 102, 103, 106, 136, 138, to 146, 170, to 175, 201, to 229, 254, 256, 258. 260, 266, 267, 322, to 327, 333, to 370. before the Conquest. The like Presidents since you may peruse in *a Henrici Huntindonensis*, Hist. l. 8. p. 291. 292, 293. *Rogeri de Hoveden Annalium pars prior*, p. 483. *Holinshed, vol.* 3. *p.* 46 and Doctor *b Beards Theatre of Gods Judgments*, Book 1 ch. 28. I shall instance only in two remarkable foraign Examples of this kind.

The First is in the usurping *c Emperor Rodulph*, Duke of *Swethland*. Pope *Hildebrand*, Antichristianly Excommunicating

a See Huntindon Hist. l. 7. p. 367, 368. *Hoveden* Annal pars prior, p. 449.

b Caronis Chronicon. Grimstons Imperial History in the life of *Rodulph*. Dr. Beards Theatre of God's Judgments, l. 1. c. 28. p. 174.

c Henrici Mutil Chronicon Germanix, l. 15.

cating his Soveraign, the Emperor *Henry* the Fourth, and absolving his Subjects from their Allegiance to him, proffered the Empire to this Duke *Rodulph*: who remembring his *Oath* of Allegiance sworn by him to this *Emperor*, and how vile a part it would be for him to *betray* or *supplant* him *he had sworn to obey and defend*, at first refused the Popes offer; yet afterwards by the sophistry and perswasion of some Bishops, he accepted and took upon him the Title of *Emperor*, opposing his Liege Lord *Henry* in four several Battels fought between them for the Empire; In the last whereof being vanquished, he was sore wounded, and lost his right Hand. When he was ready to dye of his wounds, one brought his right Hand cut off in the Battel unto him, which he beholding with much regret, in detestation of his *Perjury* and *Treachery* through the *Popes* violence, brake forth into these memorable words in the presence of many Bishops who had perswaded him to this Rebellion. *Behold here the right hand wherewith I swore Faith and Allegiance to my Liege Lord the Emperor* Henry: *this will be an argument of my breach of Faith before God, and of your* traiterous impulsion and advice thereunto. Which having uttered, he immediately expired of his wounds in a kind of despairng manner, as the just punishment of his *Perjury* and *Treachery* by his own confession; *magnumque mundo documentum datum est, ut nemo contra Dominum suum consurgat. Nam* * *abscissa* Rudolphi *dextera* dignissimam perjurii vindictam demonstravit, *qui fidem Domino suo Regi juratam violare non timuit, & tanquam alia vulnera non sufficerent, ad mortem accessit etiam hujus membri pœna,* ut per pœnam agnosceretur et culpa: as an *c Historian* of that age observes in the life of *Hen.* the *4th.* Let those perjurious perfidious Army-Saints, and other *Grandees* who have taken, subscribed the precedent *Oaths*, *Protestation*, *League*, *Covenant*, with hands laid upon the *Bible*, and lifted up to the most *high God*; and yet have since taken, subscribed with the self-same hands, an Oath and Ingagement diametrically contrary thereunto, to the destruction of our Kings, Kingdoms, Parliaments and their Privileges; and are still stretching out their perjured hands against the lawful Heir and

* The right hand of a perjured person was to be cut off by sundry Laws: Constitutionum Sicularum *l.* 3 Tit 59. Capit. Caroli Magni, *l.* 5. Tit, 125. Legis Longobardorum, *l.* 2 Tit. 58.

c Germaniæ Historiarum Tom. 1. Francofurti 1558. p. 385.

and Successor to the Crown, remember this sad president of *Rudolph* with fear and trembling.

To which I shall annex another sadder and more tragical Spectacle, never to be forgotten; d *Vladislaus* King of *Hungary* having made a Truce with *Amurath* the II. (the Sixth King of the Turks) which he Sealed and Swore unto in the name of Christ: by the command of Pope *Eugenius*, and perswasions of his Legat, Cardinal *Julian* and other Prelates, who absolved him from this Oath, he violated it in a most perfidious manner, and soon after taking *Amurath* unprovided to fight, gave him battle at *Varna* with a puissant Army, and was likely to rout him upon the first encounter. Upon which occasion *Amurath* being in extream fear and danger, beholding the *Crucifix* in the displai'd Ensigns of the Christians, pluckt the Writing out of his bosom wherein the League was comprized, and holding it in his hands with his eyes cast up to Heaven, used these words. *Behold thou crucified Christ*, **This is the League thy Christians in thy Name, have made with, and sworn to me**; *which yet they have without any cause on my part, violated*; *Now if thou be a God, as they say thou art, and as we dream*, **Revenge the wrong now done unto thy Name and me, and shew thy Power upon thy perjurious People, who in their Deeds deny thee to be their God.** Upon the uttering of which words, the Battle presently turned, *Huniades* that valiant General and the *Hungarians* fled, the whole Army was routed, many thousands of them slain, and taken Prisoners; perjured King *Vladislaus*, Cardinal *Julian*, with most of the Prelates and Nobles who perswaded him to this breach of Faith slain in the Field; the greatest part of *Hungary* overrun, gained, and ever since possessed by the Turks, *Vladislaus* his Head cut off in the Battle, after was fixed on a Poll, carried through *Grecia* and *Asia* in triumph, and shewed to the People as a monument of Gods Justice on him for his perjury. And will not the Blood of our Beheaded King, the disinheriting of his Heir and Successor, the abjuration of Kingship it self, and the House of Lords, the subversion of all the Rights

d Æneæ Picolominei Cardinalis Status Europæ sub Frederico 3. c. 4. Knolls Turkish History, p. 297, 298.

Rights, Freedoms, Privileges of Parliament, by those in late and present Power: against all the premised Oaths, Protestations, Solemn League and Covenant, sworn by them in the name, presence of God himself, and the Lord Jesus Christ, with hands laid on the Evangelists, and lifted up to Heaven, and then subscribed for a perpetual Memorial; cry aloud to God and Christ for the like avenging Justice from Heaven against the perjurious Infringers of them in a far higher degree than *Vladislaus* was guilty of, if spread and held up before them by the disinherited King and Lords? No doubt it will in Gods due time, if not speedily, really and deeply bewailed, repented of, by a plenary satisfaction and restitution: *And cause God to shake out every man (and his Posterity too) from his House, and from his Labour, and empty him and his* of all present Honours and Enjoyments, (as *Nehemiah shaked and emptied his Lap,*) *that performeth not these Oaths, Protestation, League, Covenant, to which he and all the Congregation have said* Amen, Neh. 5. 12, 13. 'Since the [e] very *Pagan, Gre-*'*cians*, and *Romans* insinuated as much in the Cer monies 'of their sacred Oaths, wherein they prayed, That if they did 'not faithfully observe them without guile, that *Jove* and 'the other Gods would smite and slay them as they did the 'Lamb they then sacrificed to them, and that they might 'be cast out and perish like the stone they threw out of their 'hands when they swore, the Religion of an Oath, being 'so great amongst the very Heathens, that they thought all 'humane Society abolished with its violation, and those 'persons unworthy to live or breath amongst Men, who 'durst presume to infringe it, though to their loss and 'prejudice. And shall they not condemn us Christians, 'and those most refined *Saints* of this age, who like the perfidious Atheistical [f] *Carthaginians, Thessalonians*, & *Parthians*, regard neither *God*, nor *Altars*, nor *Covenants*, nor *Oaths*, *no farther than they serve their turns to cheat and circumvent Men*; to whom profit is more sacred than *Faith* or *Oaths*; And having plunged themselves over head and ears in *Perjury*, *Treachery*, *Blood* and *Wickedness*, endeavour to make our whole three Nations all Perfidious, Treacherous, Wicked, Atheistical as

[e] Titus Livius Hist. l. 1. & 20. Cælius Rhodiginus. Antiqu. Lect. l. 21. c. 15. ab Alexandro, Gen. Dierum l. 5. c. 10. Grotius de Jure Belli, l. 2. c. 13.

[f] Alexander ab Alexandro l. 5, c. 10.

as themſelves, and ſend them all quick into Hell? no doubt they will.

Ezech. 17. 18, 19, 20, 21. *Seeing he deſpiſed the Oath by breaking the Covenant, (when lo, he had given his hand) and hath done all theſe things, he ſhall not eſcape. Therefore thus ſaith the Lord* GOD, *As I live, ſurely mine Oath that he hath deſpiſed, and my Covenant which he hath broken, even it will I recompence upon his own head. And I will ſpread my net upon him, and he ſhall be taken in my Snare, And I will bring him to* Babilon, *and will plead with him there, for his Treſpaſſes that he hath treſpaſſed againſt me. And all his Fugitives, with all his Bands ſhall fall by the Sword, and they that remain ſhall be ſcattered towards all Winds; and ye ſhall know, that I the* LORD *have ſpoken it.*

FINIS.